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STORAGE





# MISSIONARY HERALD

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THE  
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A DAY'S EXPERIENCE AT HEADQUARTERS.

THE burden on the time and strength of missionaries in Turkey, India, and China, because of war and famine and their attendant miseries, has been a very trying one, and has called forth the warm sympathies of many Christians at home. But what of another burden on their hearts, in view of the multitudes about them steeped in ignorance, superstition, and vice; indifferent to all that makes life a hope or a joy, for time or eternity? If the first is fearfully urgent in its demands, the other is constant and more appalling in its prospective results. But a still heavier burden, and one stirring more painful emotions, is felt as they see hard-won opportunities of successful effort slipping by for want of the necessary means to meet them. To see whole communities ready to receive the gospel message; to hear piteous appeals for a teacher or preacher, and have none to send and no means to send if they had the men; to note the preparation on the part of Divine Providence for grand results, and to feel that Christians at home are withholding their sons and daughters, and the funds needed for the vigorous prosecution of the work so as to achieve the success that seems so possible, so near, so certain, — this is what makes the burden crushing and disheartening. This is the sore trial of missionary life to the brave souls at the front, who have surrendered the attractions of home life and the culture of this favored land, in the love of Christ and of souls that might otherwise perish.

The lifting of the debt of the Board at Providence sent a thrill of gladness all along the line, and was the promise of a missionary revival, of a profounder interest, and of a larger consecration to the service of Christ the world over. Is the promise to be fulfilled? This question comes home to us this afternoon, as we recall some of the experiences of the day.

The morning's mail brought letters from Central Turkey, South Africa, and India, all pleading in eloquent terms, for reinforcement; four men needed at once in Central Turkey at as many different points — Tarsus, Aintab, Marash, and Oorfa; three new laborers asked for in the Zulu mission, to strengthen the things that remain and to raise up an efficient native agency for work in

the interior; and an admirable presentation of the golden opportunity for work in Bombay, one of the first stations of the Board in India, precious with the memories of Gordon Hall, Hume, and Munger, of late much neglected but now opening with fresh promise among Moslems and in the outlying districts, and needing, at least, three new missionaries to cheer and encourage Messrs. Park and Edward Hume, their equally devoted wives, and Dr. Norris, of the Woman's Board.

Staggering under this load, hardly able to write a line for very anxiety, we call in our stenographer, and dictate a half dozen letters relating to the work in Samokov, Broosa, Aintab, Harpoot, Bombay, and higher education in Japan, when we are interrupted by a call from a highly esteemed and ever welcome friend, who comes to plead for Africa, and to urge the sending of a mission into the central portion of that dark continent. This reopens the question discussed in the last Herald, and our desire to push things in that quarter, if we only had the means.

By this time we are quite ready for a little change of scene, and refreshment for the outward man. Coming back from dinner we hear of a call from a gentleman from abroad in our absence; but not discouraged he has come back, and is in the rooms waiting. He is recently from Paris, loved for his work's sake by all Americans visiting that city; and he has come to urge on the Board the claims of France, the needs of the struggling Protestants, and the new opportunities presented by the recent defeat of the Ultramontane party and the triumph of the Republicans, with whom the Protestants are allied. But what can we do? This is one day's record of calls on us for help, to follow the leadings of Providence, to fulfill our Lord's dying charge, and to realize the duty and the privilege accorded us as devoted to his service.

Only yesterday we told the Prudential Committee that we needed an advance on the annual contributions to the Board of not less than two hundred thousand dollars, and the addition of a hundred men and women to the missionary staff, to meet the demands of the growing work; and here is to-day's comment on that statement?

"The times are hard," says a missionary, "but heathenism is harder." What is the meaning of these many calls to the thousands who watch and pray and labor for the coming of the kingdom of Christ? Last week came like earnest calls from Spain, Austria, China, and Japan. But enough. The burden grows heavier as we write, and now, as we lay down the pen, we make one vigorous effort to roll it off on you, Christian friends, and go home to rest for the night, if we can.

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#### REGULAR DONATIONS.

THE best method of responding to the eloquent calls which are now so urgently appealing to the friends of missions to extend evangelistic labor into Central Africa, into new provinces in Northern China, and into other open doors, is to keep the regular donations from the churches steadily increasing from year to year. When this good day arrives there will be a constantly aggressive movement all along the line.



Thus far, for the seven months ending March 31st, instead of this longed-for advance, the regular donations for the present financial year of the American Board *fall below* those of the same period during the preceding year by the sum of about \$15,000.

Shall there be a forward movement in contributions during the next five months so decided as to make it plain that the churches are ready for a forward movement in the annual appropriations? We are now curtailing even necessary expenses in every direction possible, in order to avoid a recurrence of debt. Oh for a trumpet call from pastors and churches summoning us to an abundant entrance into the wide-open doors of opportunity, by an abundant increase from month to month in regular contributions! This is the encouraging word we wait for. Who will respond?

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### BRITISH QUARTERLY REVIEW ON "THE AMERICANS IN TURKEY."

UNDER the caption above quoted, and giving the titles of twelve American works (most of them by missionaries of the American Board, but including, first of all, Annual Reports of the Board and the *Missionary Herald*), the "*British Quarterly*," for January last, has an article of about sixteen pages, briefly noticing the books, and dwelling more at length on some aspects of the work of American missionaries in the Turkish empire, and the results of that work. The whole article is one of great interest to American Christians. It cannot be reproduced at length in these pages, but we shall make room for somewhat extended extracts. Introducing his statements the writer says:—

"In the following article we shall leave out of view the work of religious reformation, and confine ourselves to some of the incidental and secular results of the labors in which the Americans in Turkey have been engaged for the past half century. . . . Fortunately for our purpose, in the various works mentioned at the head of this article, we have abundant and reliable sources of information. Above all others we place '*The Annual Reports of the American Board of Commissioners for Foreign Missions*,' and the volumes of the '*Missionary Herald*' from 1825 to 1875, a period of just fifty years. The Reports have evidently been prepared by men of marked ability, and with a severe scrutiny of the facts. It may be questioned whether the Turkish Government itself can present so complete and truthful a record of the material, social, and moral progress of the empire during the period under review, as is found in these Reports and the accompanying volumes of the '*Herald*.' . . .

"Other works besides those mentioned have been on our table while studying the subject we have in hand, some of them by English and some by American authors. Our sources of information, therefore, have been ample and of the best kind. What then are some of the results of this effort of the men of the New World to introduce modern ideas and modern civilization into the very heart of the Old? . . . We shall endeavor to answer this question by giving some account of what the Americans have accomplished in the Turkish Empire in respect to the following particulars: 1. Exploration; including some notice of the Physical Geography and Ethnology of the Country. 2.

Literature and Education. 3. Medical Practice; and, 4. The Improved Condition of Woman."

Some pages are given to the travels and explorations of Fisk, Parsons, King, Goodell, Gridley, Smith and Dwight, Robinson and Eli Smith, and Thomson; and the extended journeys of Hamlin, Riggs, Byington, Johnston, Azariah Smith, Peabody, Dunmore, Trowbridge, Coffing, Schneider, Wheeler, Barnum, Williams, Knapp, and others, and the light thus thrown upon the physical aspects of the empire and the characteristics of the motley population.

#### WORK OF THE PRESS.

In answer to the inquiry, What have the Americans done in the lands thus explored? it is said:—

"We can only briefly indicate certain lines of effort, and the results that have thus far been reached. . . . We turn first to what is usually designated as the work of the *Press*. Under this general term we include everything of every sort that the Americans have published in the various languages of Turkey. It is but fair to mention that when they began their labors in this department, somewhat over fifty years ago, the modern press was unknown in Turkey. Not a newspaper was published in the country; there was not a school-book in any one of the modern languages.

"We have before us a catalogue of the books, tracts, and newspapers published by the Americans in the various languages of Turkey. We find in this list publications in Arabic, Greek, Armenian (ancient and modern), Bulgarian, Turkish, Hebrew-Spanish, and Kürdish, besides what has been issued in the European languages. Moreover, some of the books are published two or three times in the same language, but in a different character. Thus we find the Scriptures issued in Turkish written with three different characters, the Arabic, the Armenian, and the Greek; and these versions are styled the Arabo-Turkish, the Armeno-Turkish, and the Greco-Turkish. So also of certain school and hymn-books. . . . When it is remembered that these books must be prepared in these different languages and dialects, and in these different characters, and so correctly as to stand the test of the severe criticism of educated men, we can form some idea of the obstacles overcome, and the amount of labor bestowed by the Americans on this department of their work. Take for example the books that have been prepared for the common and higher schools. Dr. Cyrus Hamlin declares that when his countrymen entered Turkey there was not a school-book to be found in the spoken languages of the country. In looking over the published catalogue of books, we find a great number of school-books in the various languages now spoken in Turkey. A few of these we shall mention, as illustrating this special department of work. [The list of books is omitted here.]

"Quite a number of newspapers are published by the Americans at Constantinople and Beirut, in the Arabic, Armenian, Armeno-Turkish, Greco-Turkish, and Bulgarian languages. The circulation by subscription of those published at Constantinople alone is now 6,591 copies.

"In examining this list we should remember that these works have been prepared only as an incidental part of the work of the Americans in Turkey. In the preparation of these books they have doubtless been greatly aided by

well-educated natives of the country, but the final decision, and indeed the main responsibility, must have rested with the missionaries. As large editions of these school-books have been sold, and as the books themselves are now used in all parts of the country, their influence in raising the general standard of education must be considerable.

"The most important contribution, however, which the Americans have made to the literature of Turkey, is found in the accurate translations which they have made of the Christian Scriptures. These translations are worthy of special notice, because, apart from the religious influence of the Scriptures, they are making a marked impression upon the intellectual life of the various nationalities of Turkey. Fifty years ago there was no version of the Scriptures in any one of the modern languages of that country. The task of making these translations was not an ordinary one. Regard must be had, on the one hand, to the uneducated classes — the style must be such that the common people would readily understand the meaning; on the other hand, regard must be had to the educated classes — the style must be sufficiently elegant and idiomatic to commend itself to the taste of those who are proud of the literary excellences of their ancient tongues. The Americans may fairly claim that they have succeeded in this difficult task, in respect at least to four of the important languages of the country. . . . We refer to the modern Armenian, the Arabic, the Turkish, and the Bulgarian. . . . The translation of the Scriptures into Arabic is the result of the labors of two accomplished American scholars, Rev. Eli Smith, D. D., and Rev. C. V. A. Van Dyck, M. D. We are assured by many who are capable of judging, that this Arabic version of the Scriptures is worthy of the highest praise, and reflects great credit upon the scholarship of the translators. The same is said of the translations of the Bible that have been made into modern Armenian and Bulgarian by the Rev. Elias Riggs, D. D. . . .

"When we remember that these translations are all made from the original Hebrew and Greek; and when we remember also that the translations, when put in their permanent form, have been commended by the best Arabic, Turkish, Bulgarian, and Armenian scholars of Turkey; and when we recall also the great obstacles the Americans must have met in carrying these translations through the press at Constantinople and Beirut, we cannot refrain from expressing our appreciation, not only of their high scholarship, but of their persevering diligence and steadfastness of purpose; and we are convinced that generations of men yet to come will join in this hearty commendation. . . .

#### EDUCATION.

"As in regard to literature, so in regard to education, the theory on which the Americans have worked in Turkey has been that all their efforts should converge towards the evangelization of men. What they have undertaken, therefore, in respect to schools, seminaries of learning, and colleges, is in a sense incidental to their general work, and yet no less in vital connection with it. We gather most of our information on this point from a paper issued by the U. S. Commissioner of Education, and entitled 'Americans and Education in Turkey.' We find that the schools are arranged under the following designations: 1. Common Schools. 2. Girls' Boarding Schools. 3. High



Schools for Young Men. 4. Theological Schools. 5. Colleges and Medical Schools.

"We find a detailed account of two hundred and ninety Common Schools, in which there are found eleven thousand two hundred and sixty-eight scholars, of both sexes. . . ."

"The Girls' Boarding Schools deserve more notice than we shall be able to give them. They are fifteen in number, and are located at Constantinople, Broosa, Bardizag, Manisa, Samokov, Marsovan, Erzroom, Bitlis, Mardin, Harpoot, Marash, Aintab, Beirut, Latakia, and Alexandria. In all cases two, in some cases three or four, unmarried American ladies, of good education, are connected with each school. The main purpose of these schools is to raise up an efficient class of educated native women as general helpers in the work of evangelization. After spending three years in these schools, some of the young women become the wives of native pastors and preachers, others become teachers in common schools. The reports and letters show that there is a great and increasing demand for the services of this class of persons. The course of study is much the same in all the Boarding Schools for Girls. . . . We doubt whether the Americans are doing anything in Turkey that is so sure, sooner or later, to change the entire character of society as what they are doing in the line of the education of women.

"There are High Schools for young men, which may be described as midway between the Common Schools and the Theological Seminaries: in these schools young men are fitted for the colleges.

"What are called the Theological Seminaries are institutions designed expressly for training young men for the various spheres of the work of evangelization. The prominence given to these institutions seems to indicate that the Americans regard them of the highest importance. Three well qualified men, besides competent native teachers, are generally connected with each seminary. The course of study is adapted to the end in view, great prominence being given to Scriptural and didactic theology and to mental and moral philosophy. The schools of this sort are located at Samokov (European Turkey), Marsovan, Harpoot, Mardin, Marash, Beirut, and Cairo. The number of young men in each seminary is small, in no case amounting to more than fifty; but these are chosen from a great number, and for four years they receive the closest attention. It is not too much to say that some of the men who give the greatest promise of wide usefulness in Turkey at the present time are graduates of these Theological Seminaries.

"Three colleges have been established by the Americans in Turkey: the Robert College at Constantinople, the Syrian Protestant College at Beirut, and the Central Turkey College at Aintab. A fourth has recently been projected, to be called the Armenia College, and will be located at Harpoot, in Upper Mesopotamia. These colleges are regarded with special interest by the Americans, and therefore deserve particular mention. . . ."

#### MEDICAL PRACTICE.

"We have left ourselves too little space in which to speak of medical practice and the improved condition of women. The Americans early recognized the importance of trained medical skill as an auxiliary to their general work

in Turkey. It appears, however, that the first motive in sending educated physicians into that country was to protect and afford needed assistance to the missionary families. The medical gentlemen themselves soon found that it was impossible to live in the country and not attend to the pressing wants of the suffering people. We find ourselves embarrassed by the great amount of information before us in regard to the character, extent, and results of this medical work in Turkey. It is all the more worthy of note because it is unknown except to a limited circle in the United States, and scarcely at all in England. For a long period of years, well educated physicians and surgeons from America have been quietly working in all parts of Asiatic Turkey. These gentlemen have made extended and interesting reports in regard to the diseases of the country, the climate, the state of medical practice, and their own special labors. . . .

"As illustrating the methods and influence of educated medical men in a semi-civilized country, we would call attention to the labors of Grant, Lobdell, Azariah Smith, and West. Dr. Anderson, secretary to the American Mission Board, says of Grant, 'He awakened great interest as a physician; he was continually thronged with patients, sick with all manner of diseases, real and imaginary. Moslems and Nestorians came together. Children brought their aged parents, and mothers their little ones. Those blinded by ophthalmia were led by the hand. Those relieved from suffering were ready to kiss his feet, or even his shoes at the door. He gained great repute by the removal of cataracts and the consequent restoration of sight. There were patients from great distances, Kùrdish chiefs from "the regions beyond," and some from the distant borders of Georgia. Among the multitudes were the governor of the province, two princes of the royal family, and many of the Persian nobles. When he made his first journey into Kùrdistan he was exposed to great danger, but "his fame as a physician had preceded him, and men came from all directions for medicine. Scarcely had he entered the village of Lezan, on the banks of the noisy Zab, when a young man, the only one he had ever seen from this remote region, from whose eyes he had removed a cataract the year before, came with a present of honey, and introduced him at once to the confidence of the people. He became so thronged with the sick from all the region, that he had to forbid more than three or four coming forward at once." . . .

"Dr. Azariah Smith died at Aintab in 1858. His contributions to the American Oriental Society and to various medical journals show that he was a man of wide and accurate scholarship; while the reputation which still survives him in Northern Syria proves that he was a successful practitioner, and that he knew well how to secure the confidence and love of the people among whom he labored. He arrived at Aintab at a time when the excitement against the Americans was at its height; but by his medical skill and his winning manner he entirely turned the tide of public sentiment, and was largely instrumental in establishing what is now known as the Central Turkey Mission, in some respects the most successful and interesting work under the care of the Americans in Turkey.

"Dr. Henry S. West was a graduate of Yale College, U. S. A., and of one of the prominent medical schools of New York. After eighteen years of faithful service in Turkey, he has recently been removed by death. He is described

as a man of small stature, of a nervous temperament, of kind and genial manners, who loved his profession passionately, and who had devoted his life to the good of his fellow-men in the practice of that profession. His modesty and diffidence were proverbial among all who knew him. In order to practice successfully among the native people, he learned the Turkish language. He attended to the wants of a large number of missionary families, located in some cases hundreds of miles from his own home and from each other, and all his journeys were made on horseback. He educated nineteen young men as physicians, taking them through the various departments of their medical studies unaided and alone. He was compelled to practice in all branches of medicine and surgery, and his practice was so successful that patients came to him from all parts of Asia Minor, often crossing high mountains, and exposing themselves to great danger and suffering, in order to avail themselves of his skill. He received large sums as medical fees, but his own salary was only that of an ordinary missionary, while all his fees were given to a fund for building chapels and school-houses for the native people. One or two illustrations of his surgical practice will not be out of place. On one occasion, soon after he arrived in Turkey, he stopped about sunset at a rude village where he expected to spend the night. He was scarcely seated in the rough quarters furnished by the villagers, when word was brought that a man in a khan near by was suffering from a dangerous rupture. Friends and neighbors begged the doctor to go and see him. He found the patient lying on the floor in a dark room, suffering from strangulated hernia. Several hours had passed since the obstruction occurred; the man was already much exhausted, and the parts were swollen and feverish. Dr. West knew scarcely a dozen words of the Turkish language, and he had no translator, and no assistant but a common native servant, who was ready to faint at the sight of blood. There was no light to be had except that given by one small candle. The obstacles certainly were great, and the chance of success was very small. The doctor, however, true to the teachings and spirit of his profession, did not hesitate a moment. He threw off his coat, and in that dark room, by the light of a single candle, operated on the poor man *alone*. The operation was a complete success, and the patient entirely recovered. On another occasion he stopped at a Kùrdish village to spend the night. A young Kùrd was brought to him, fifteen years of age, totally blind: his eyes were covered with cataract, and had been so covered from birth. Dr. West examined them, and resolved to remove the cataract. He performed the operation the next morning before leaving the village, gave a few simple directions as to the subsequent treatment, and afterwards learned that the patient could see as well as any man in the village. At the time of his death, Dr. West had performed about fourteen hundred operations on the eye alone; thirteen times he had been called to operate for strangulated hernia; and his lithotomy cases had amounted to over one hundred and fifty. It was said on his death that Turkey had lost a public benefactor. During his last illness prayers were offered for his recovery in the Armenian churches and in the Mohammedan mosques, as well as in the Protestant chapels. Thousands of people, of all nationalities, accompanied his body to the grave. It is probably not too much to say of him that, unaided and alone, by precept and example, he elevated the standard of medical practice throughout the whole of Asia Minor. He taught



rich and poor alike, whether Turk, Christian, or Jew, to respect and place confidence in educated physicians, and to distrust mere pretenders. . . .

"We reluctantly leave this interesting part of our subject, feeling that we have done scant justice to the immense amount of hard and often self-denying labors of the American physicians in Turkey, most of whom laid down their lives in the cause which they had espoused. They were men who were content to work quietly and long, — modest men. They rest from their labors, but their works follow them.

"We turn now to the last general topic of which we propose to treat —

#### THE IMPROVED CONDITION OF WOMAN.

"When the Americans arrived in Turkey they found the women of the country in a degraded condition. There was no public sentiment, either among Moslems or Christians, in favor of the education of women. The general opinion seemed to be that the female sex has almost no intellectual capacity. The first efforts of the Americans to make the women sharers in intellectual progress and refinement were met with opposition and often with derisive laughter. Let us ask, then, What have the Americans accomplished in Turkey in respect to the improvement of women? We answer, They have created a new public sentiment in favor of the education of women. . . .

"This new public sentiment is shown by the interest taken in the schools that have been established by the Americans especially for the education of girls. Annual examinations of these schools are held, and it is on these occasions that the public sympathy manifests itself. Pashas, civil and military officers of high rank, the ecclesiastics and wealthy men of all the different nationalities, are reported as attending their examinations, and as expressing their hearty approval of the efforts that are made by the Americans for improving the condition of the women of Turkey. The American ladies who have had charge of these schools have made great use of the press in enlightening the community on this subject. . . . Thus through the press and by their well-organized schools for girls, as well as by direct effort, are American women lifting up to a higher level the women of Turkey. The task is one of peculiar difficulty, and requires great moral courage, mingled with tact and patience. We are not unwilling to believe, that the American ladies who have undertaken this work are the fit agents for carrying it on to a larger success.

"In concluding this review of an interesting enterprise, prosecuted by those with whom we are associated by intimate ties, in a land in which we must ever take a deep interest, we acknowledge that we have entirely omitted that phase of the enterprise to which the Americans attach the highest importance: we refer of course to the religious reformation which is going forward in Turkey. This omission has been intentional, as we stated at the beginning of this article. Those who wish to make themselves acquainted with that feature of the work of our American brethren must go to the books to which we have directed their attention. . . .

"The world at large, and especially thoughtful students of social and political, as well as of moral and religious questions, will watch with deep interest for the ultimate results of the efforts which the Americans are making for the regeneration of Turkey, and which have the hearty sympathy and best wishes of the people of England, and of Protestant Europe."

## MISSIONS IN CENTRAL AND SOUTHERN AFRICA.

BY MAJOR MALAN.

[MAJOR MALAN has kindly furnished the following statements in regard to missionary operations in the field represented by the map printed in the April number of the *Missionary Herald*. They furnish a very important addition to the article on Central Africa, then published. Readers can refer to the map in that number of the *Herald*.]

The Prudential Committee of the American Board do not feel that they can undertake the heavy expense of a mission to the interior of Africa with their present annual income. May they entertain the hope that the necessary funds for such an enterprise will be supplied at no distant hour, and that thus American Christians will take their share in the privilege and labor of evangelizing Central Africa?

The map given in April points out the field embraced in present and hoped for missionary operations there. It has been carefully prepared, and shows the discoveries made by Livingstone, Cameron, and more recently by Stanley.

Mombas, on the east coast, Mpapwa, on the road to Lake Tanganyika, and Ukerewe and King Mtesa's capital, on Lake Victoria Nyanza, are stations of the English Church Missionary Society. Ujiji, on Lake Tanganyika, is the proposed centre of the London Missionary Society's mission. Ribe, on the east coast, four degrees below the equator, is the station of the English Methodist mission. Livingstonia, on Lake Nyassa, and Blantyre, on the highlands of the Shiré River, are the commencement of Scotland's memorial to her great missionary. The former is the mission of the Free Church, the latter that of the Established Church of Scotland. Beyond Livingstonia, across the Mushinga Mountains toward Lake Bangweolo, lies the country traversed by Livingstone from Lake Nyassa. He thought it as perfect a natural paradise "as Xenophon would have desired." It is densely populated by the Urungu and Itawa tribes, fine, well developed races, having European physique, industrious, clothed in skins. Beyond them are many other nations who have never heard of the love of God. May not America help to send the Gospel to these peoples?

At Zanzibar there is a mission of the Universities of Oxford and Cambridge. From Quiloa, or Kilwa, a road is being constructed by some British Christian merchants, to the head of Lake Nyassa, for the purpose of opening Africa to Christian enterprise and legitimate commerce.

On the west coast, the Cameroon Mountains mark the location of the British Baptist mission. The river Gaboon forms the centre of the mission commenced by the American Board, and now being carried on with so much devotion by the Presbyterian Board. From the mouth of the Congo, an inland mission to the interior highlands has been recently sent by the British Baptist Society, as another result of Mr. Stanley's last travels in Africa. His letters from Lake Victoria Nyanza led to the mission there.

Below the Portuguese settlement of Benguela, the Rhenish Missionary Society occupies Ovampo, Damara, and Great Namaqua Land; while from



the Zambesi to Cape Town the missionary operations of various nations have been so blessed of God, during the past forty years, that it may be hoped the light of the Gospel of Christ will soon shed its rays throughout the length and breadth of that vast region.

Natal is the field now occupied by the A. B. C. F. M.

Near the Cape of Good Hope, the towns of Wellington, Stellenbosch, Worcester, and Graf Reinet, mark spots where seminaries for the higher education of daughters of European colonists are now being carried on by American ladies, most of whom graduated at Mount Holyoke Seminary. These institutions are conducted on the same principle as that founded by Mary Lyon. The Dutch Reformed Church inaugurated this system of higher education for young women in Southern Africa; and the success has been so great that similar seminaries are to be commenced at Pretoria, the capitol of the Transvaal, and other cities.

The prospect of African missions is most encouraging. The toils and trials of the pioneer missionaries and their successors have borne abundant fruit. It cannot therefore be wondered at that an American missionary, writing from that land and urging the commencement of an interior mission, should conclude his letter with these words: "Speak unto the Children of the Pilgrims that they go forward with their African missions."

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## ENCOURAGEMENT.

BY MAJOR MALAN.

I HAD prayed the Lord earnestly, for the first time, to stir up his people in America to give money for a mission in Central Africa, when, the same afternoon, I was requested by a friend to visit some sick ladies. At the last house, next door to my friend's, thinking it would carry the mind of the invalid outside her room, and refresh it, to hear of the Lord's work in distant lands, I told her of some of my travels in the gospel in Southern Africa. A little boy of four years was playing in the room, and the invalid seemed to have hard work to keep him at all quiet. After my departure the aunt said to her little nephew, "Why did you make so much noise all the time that gentleman was talking? He was telling us some nice stories about Africa." "I heard them all," said the little man; "I was listening. He told you about an old African woman and the beautiful sunset, and how he spoke to her about heaven, and told her to believe in Jesus." And he showed very plainly that, although playing all the time, he had also been listening to the stories about Africa! This was a very remarkable little fellow in more ways than one. He never spent a cent on himself, on cakes, or toys. Every present he received he kept in a savings bank, and from time to time gave away what he had saved to some case of real distress of which he heard from his aunts or from a lady who visited among the poor. "Auntie," said he, "are there any little children in Africa who have never heard about Jesus?" "Yes, dear, a great many. There are many nations who have not yet heard his name." "Then, auntie, I should like to give my money that the little children there might hear about Jesus."

I was at tea, thinking only of the invalid, and forgetting the little man and his play, when there was a knock at the front door. In he walked, straight up to me, holding in both his hands a heavy box, and followed by one of his aunts. "This is for the Lord Jesus' little black children," he said, as he placed the box in my hands. I was as much surprised as the damsel who first saw Peter after his deliverance from prison, but I knew that it was a gift in answer to my morning prayer. His aunt told me what had taken place after my visit, and gave me the above sketch of his early desire to serve the Lord. We opened the box, and counted the money on the table, — one dollar and forty-eight cents, — of which more than one dollar was in copper. Not long before this he had given away three dollars!

One ten cent piece was pierced for hanging on a watch chain. I at once placed it on mine, for although I have no belief in lucky sixpences, the Lord has taught me to believe in, and desire and imitate the faith and love of a little child! But now that an appeal has been made for an American Mission to Central Africa, I must take the ten cent piece off my chain, and give it with the remainder of this gift to the Treasurer of the A. B. C. F. M. If God could touch the heart of that little child to give his savings for his work in Central Africa, He can move the hearts of men who have stores of money, not to spend it upon themselves, but to give it to Him for the same blessed purpose! This was my meditation that night, and his promise to those who commit their way to him, and trust in him is, "He shall bring it to pass."

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#### CLAIMS OF FOREIGN MISSIONS UPON YOUNG MEN.

[THE following paragraphs are parts of a communication from a ministerial brother whose heart is very warmly in the mission work. The article is too long to be used in full, and the writer's answers to various objections often made by young men, when they are called to consider whether they ought not to go abroad, are omitted.]

Nothing can be plainer than the permanent obligation, and the present peculiar urgency, of Foreign mission work. I. Our Lord commanded it in the most explicit and emphatic way. Though there was the labor of generations to be done in Judea, and the body of Christian teachers were ill enough qualified even for that work, the order was to scatter their forces into all the world.

II. This was the dictate of the soundest reason, and of the most consummate generalship. The work of Redemption is God's work. It only asks transit at the hands of men. To carry it far and wide is but to give it its true chance. To deny it this is worse than indolence; it is folly; it is locking up seed-corn. Furthermore, the redemptive work has such a subjective reaction upon those who further it, that the more force and self-denial is put forth for it the more does its image brighten and glow in the soul, and the mightier do all the powers of the soul become. Reason, history, and the Bible alike attest this.

III. This command of Christ, which examination shows to involve the truest reason, is urgent just now, as never before. When the future master

of the philosophy of history shall have brought his work to that section which shall embrace our age, how his eyes will moisten, and his fingers tremble along the pages! He will see in it the fruitage of all the intellectual and spiritual awakenings of those unexampled centuries, the fifteenth to the eighteenth. Civil and soul liberty; the education of the common people; the triumph of amazing reforms; the infinite enlargement of the domain and apparatus of science; innumerable inventions perfected, whereby the appointments of civilized life were advanced in fifty years as in no five hundred before, whereby the remotest parts of the earth were brought within a whisper, and within a few days' journey of each other, and whereby the impassable walls of the oriental empires were dissolved; these things are upon us in such an avalanche, that we cannot realize them. While then, along all lines of human interest, work far better than any done in the past ought now to be accomplished, he who believes in a God in history, and in a kingdom whose annals form the only real history, ought to be looking for greater things in the progress of redemption than in any other direction. And he ought to expect, according to the laws of historical development, that, if the golden opportunity is not seized, a terrible reactionary loss will ensue. He ought to expect, for example, that if China and Japan are not, within a generation, taken for evangelical Christianity, they will be taken for a rationalism more dreadful than heathenism, because more invulnerable.

There is no greater command, — no more reasonable and politic command, — and there has been no such an exigency before, in the history of the world!

And it is vain to charge the want of motion along the lines, to the lethargy of the church. The church is made up of men; and men go forward according to the impulses and inspirations of a comparatively small number, whom God makes the electric points for kindling the rest. It is useless to say: "The Church does not pray, nor give, with a grace worthy even of a craven." It does not, to be sure; but it never did, under Judaism or under Christianity, save when it heard rallying voices. Moses coming out of Horeb; David coming from the sheep-folds; John the Baptist coming out of the wilderness; Peter the Hermit coming from his pilgrimage; Luther coming out of the monastery; Mills, and his fellows, coming from the Williamstown haystacks, — through such men the church has been fired, and ever will be fired. According to this principle, which is accordant both with psychology and with history, *it is the young men of our time, and, for obvious reasons, notably American young men, on whom, under God, this exigency is hinged. If they should arise, there would be plenty of money, and prayers, and devotion.* "But they all, with one consent, begin to make excuse." And no excuses ever framed were emptier, for most of those who plead them. . . .

No one can tell what another's duty is. But, when there is a sufficiently clear apprehension of the principles underlying such a duty as that of personal consecration to foreign missions, and a sufficiently clear apprehension of the need of missionary consecration in a given period, any reasonably comprehensive mind can say whether the average of such consecration, in proportion to the whole body of Christians, is now above or below a proper standard.

The writer affirms, with the most unshaken confidence that every honest mind will assent to it, that the average is lamentably below what it ought to be. It is hardly better than one man to a class in our half-dozen Congregational theological seminaries; and, — as it is approximately the classes in our more numerous Congregational colleges that make up the classes in our few Congregational seminaries, — the average of missionaries from our Congregational colleges is far less than one to a class. And what is true of Congregational colleges and seminaries is true, to a great degree, of all colleges and seminaries in America. The foreign missionaries must come, in the nature of the case, for the most part, from the class of liberally educated young men; and yet there are far fewer young men going year by year to foreign mission work than there are colleges, — almost fewer than there are theological seminaries!

Now the fault of this fearful fact lies preëminently with the men themselves. No Board, not even the organic church, can carry on foreign missionary work. All that these can do is to draught a plan of operations, afford channels, and render assistance. It must be individually consecrated men who shall do the work, and shall arouse that other part of the church to whom Christ has not given the kindling and leading, but the responding and following gift. Hence it is only to the young men, from fifteen to thirty, that, humanly speaking, the world turns imploringly in this crisis of its history, for “the light of the knowledge of the glory of God, in the face of Jesus Christ.”

And because men have been graduated, and are now in the ministry, the appeal is not less to them. A pastor of from one to six years' experience may make a far better foreign missionary than one who is merely a theological graduate. And when such a man goes, he fires the church and the community which he leaves, and his companions in the ministry, as a fresh graduate cannot.

My dear young friend, whoever you may be, who *might* go; and under whose eyes this paper may fall, let me pray you, as if you were my only and my dearly beloved brother, to be honest with yourself, burn up empty excuses, and throw yourself into the advance column in the army of the Lord?

“Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.”

## MEMORIAL OF REV. L. B. PEET.

BY REV. C. HARTWELL.

MR. PEET was born in Cornwall, Vt., March 1, 1809, and in that place he spent most of his boyhood, under the faithful ministry of Rev. Jedediah Bushnell. He became a Christian in his youth, graduated at Middlebury College in 1834, and entered Andover Seminary the same year. While in the seminary he consecrated himself to the foreign missionary work, and was zealous in urging its claims upon his fellow students. Graduating in



1837, an accepted missionary of the American Board, he was detained for a season through the Board's lack of funds, and labored for over a year in its service in this country. His services were so acceptable to the churches in Barnstable County, Mass., that for a number of years he was regarded by them as their missionary. In April, 1839, he married Miss Rebecca C. Sherrill, of Middlebury, Vt., and on the 6th of July they sailed from Boston to join the Siam mission, and reached Bangkok, May 28, 1840. There he labored for over six years among the Chinese who had immigrated there, speaking the Amoy language. In August, 1846, Mr. Peet left Siam for China, and having been transferred to the Foochow mission, he reached that place September 7, 1847. He was now necessitated to learn another spoken language, and as his colleague, the Rev. Stephen Johnson, had preceded him only a few months in entering this mission field, he was without aids prepared by previous students of the local language to assist him.

As a pioneer in the mission work at Foochow, Mr. Peet met all the difficulties incident to a new field among a proud and distrustful people, who then regarded foreigners as allowed to live there only on sufferance, and believed the missionaries to be spies of a foreign government, sent to learn the habits of the people and the various ways of approach to the place, preparatory to the sending of foreign troops to take possession of the country. So strong among the people was the belief that foreigners were soon to be expelled from the region, that Chinese servants and teachers sometimes entered the service of the missionaries under false names, to help them in concealing their identity in case trouble should arise. It was only when the missionaries began to erect substantial buildings for residences and for preaching places, that the impression became general that they had come there to labor permanently.

Mr. Peet's fine personal presence and kindly manner were excellent qualifications for a pioneer in that field. He was also diligent and systematic in his efforts to reach the people by means of schools, preaching, and the preparation and distribution of books. In July, 1856, Mr. Peet was bereaved of his first wife, and soon after returned to the United States with his children. In June, 1858, he married Miss H. L. Plympton, and sailed again for China in October of that year. For several years, in addition to his other labors, he held an early morning service daily at the Nantai Church. As the result of his varied efforts, since his return to America, cases have been reported, by members of other missions, of converts in country places many miles from Foochow, who received their first knowledge of the truth through his services and books. His prayerful spirit and cordial sociability made him a valuable member in the prayer meeting and the social gathering.

On account of ill-health he returned again to the United States in 1871, and located at West Haven, Conn., where his death occurred on the 11th of January, 1878. During the five weeks of his last illness, he apprehended a serious issue, and peacefully awaited the coming of his Lord. Several days before his death, he dictated messages to the missionaries and native helpers at Foochow (saying that his heart was with them, and with all missionaries, see *March Herald*, p. 91), to his ministerial brethren and friends in the vicinity, and to the church and Sabbath-school at West Haven. His last words that could be understood were, — "Depth of joy! Hallelujah!"

## THEOLOGICAL SEMINARY AT AHMEDNUGGUR.

BY REV. ROBERT A. HUME.

IN view of the necessity of a good institution for training pastors and catechists, our mission has been making plans for organizing a theological seminary, the first class of which, consisting of nine of our most promising men, met on the first day of this year. All in the class, though young, having had some experience as catechists or teachers, and having been selected with care, we have a good degree of confidence that they constitute an element of much promise for the development of our churches. There is an immediate necessity for pastors, as nine of our twenty-three churches have none, and within the three years during which these men will be under training we must hope for the formation of, at least, one or two more churches. Not only are pastors needed, but preachers who can meet the common skeptical objections of Europe and America are, unfortunately, necessary. In the towns here, where one defense of heathenism is met with, four objections to Christianity, such as are current among unbelievers in the west, but which till lately had little currency here, are offered by men from whom these objections would not be expected. As the church has always prepared her sons to meet such attacks as are made upon the truth, the necessity of furnishing our preachers better is forced upon us. And, unquestionably, well-equipped native pastors and preachers are on the whole better fitted than foreigners to reach their fellow-countrymen. About fifteen millions depend for their knowledge of the truth upon those connected with our mission. How little our small band of foreign workers could hope to accomplish alone, among such a multitude! At the opening exercises, a part of the third chapter of Ezekiel, concerning spiritual watchmen, was read, and short addresses were made by the missionaries of the station and the native pastor, impressing on the students their responsibilities. The instruction will be given by Dr. Bissell, Pastor Modak, one of our best educated catechists, and myself. Hebrew and Greek will not be taught at present, and the standard will be somewhat lower than in the theological seminaries of New England, but, with modifications, the plan of studies is much like that of seminaries at home.

The institution starts off with a respectable equipment of buildings, erected or in process of erection. The four first houses for the students were built by special donations from friends in America, and have on their walls the following inscriptions: "*Built by Robt. Brown, Jr.;*" "*Built by the Professors and Students of Hartford Theological Seminary;*" "*Built by the Professors and Students of Andover Theological Seminary;*" and "*Built in memory of Wm. C. Wood.*" It is especially gratifying to us that the instructors and students of two theological seminaries of the United States felt enough interest in us and our work to furnish the means for building two houses. We hope that this has been the means of awakening some interest toward this young school of the prophets among the members of those venerable institutions, and it will certainly be gratefully remembered by us and our young men. A lecture-room and additional dormitories are about to be built.

We desire to make this a *superior institution* in every way — in build-

ings, library, and endowments, but especially in instruction. It is the first theological seminary in Western India, and under God we trust that it will do for this country what the oldest seminary of New England has done for the United States. Perhaps it ought to be added that it will cost from \$50 to \$65 a year to support a student here, as most of them are married, and some have children.

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#### ITEMS FROM THE MISSIONS.

MR. LEARNED, of the *Japan mission*, wrote from Kioto, February 19: "Sunday of last week was an interesting day to this church. Four were received to membership by profession. Two were from the school, from my gospel class, and two were women whom Mrs. Learned has had under her instruction. Our work among the Kioto people is very slow. They seem hard to reach with any lasting impression. Still the number of outsiders attending the Sunday evening services at this house, is increasing."

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MR. RENDALL, of the *Madura mission*, wrote February 12: "Our brethren have worked hard at famine relief, as we were in duty bound to do; but we long to turn more fully to the appropriate work of our mission. The Lord is working for us. I have thus far, since the new year came in, received fifteen persons to the church on profession of their faith, in the villages connected with this station, and there are as many more waiting to be received. I have never before, in my missionary life at this station, noticed such a desire on the part of the people to confess Christ. The catechists have been more prayerful and earnest in teaching the Scriptures; and these, thank God, are the fruits."

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A LETTER from Mr. Knapp, of Bitlis, *Eastern Turkey*, dated December 22d, but more than three months in finding its way to Boston, states that Koords and robbers had been taking things pretty much into their own hands, the Circassian governor not caring, or unable, to control them. A new governor had recently arrived and better things were hoped for. Mr. Knapp had just ventured to resume his horseback rides, for exercise, beyond the city limits. "The progress of our work," he says, "continues hopeful, considering the circumstances."

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MR. TROWBRIDGE wrote from Aintab, *Central Turkey*, February 5th, that on the whole, they had much to encourage them in the general work, while college affairs were in a good condition, with fifty-five students.

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DR. HYDE, at Honolulu, *Sandwich Islands*, has as many students as the buildings of the Institute will accommodate; entering into his work, Mr. Bingham writes, "with all his heart and strength."

## LETTERS FROM THE MISSIONS.

## Micronesia Mission.

THE *Morning Star* reached Honolulu, on her return from Micronesia, February 5th, bringing letters and reports from different portions of that mission field, from which extracts will now be given. The vessel was much detained on the outward voyage by the very unusual prevalence of winds from the west, — was windbound for a fortnight at Apemama, and again as long at Ebon, — and was thus prevented from doing all that was intended in the way of visiting places occupied by Hawaiian laborers, specially in the Marshall Islands, and from securing a general meeting of the missionaries in that group.

## GILBERT ISLANDS.

Brief statements in regard to various places occupied in the Gilbert Islands have been furnished by Mr. Bingham, Secretary of the Hawaiian Board. At *Tapiteuea*, Rev. Mr. Kapu having been absent, the work had been in charge of Mr. Nalimu, Hawaiian Catechist.

“He speaks of a new work among his people, namely, contributions for foreign missions among the women, in addition to the usual monthly concert collections. They have contributed 42 pounds of co-coa-nut fibre twine, which, added to 278 pounds of monthly concert contributions, makes a total of 320 pounds. This, considering the fact that thirty people have died upon that island during the past year through starvation, is something.

“It is pleasant also to note the fact, that our missionary there has been instrumental in saving life. A colored man, hailing from Boston, landed on *Tapiteuea*, was stripped of all his clothing and money (\$25), and as he was just about to be slain by the natives, with half a dozen knives, the missionary appeared and rescued him. Such is the substance of the man’s story.

“The station on *Nonouit* has been for some time abandoned, owing to the want of men.

“The report from our Gilbert Island

missionary on *Apemama* is very brief, but he speaks of the progress of the people in education as being great. Two have embraced the faith, and are earnest in their obedience to God’s word. He expresses the opinion that the people are near turning to the Lord.

“The day seems to be dawning on *Maiana*. Although the island has been distressed by civil war and consequent famine, yet the gospel is taking root. Rev. W. N. Lono (Hawaiian missionary) reports the whole number of church members in regular standing as eleven. The majority of these have been received during the past year, and there are twenty-two candidates for baptism. They have three church buildings. In the month of May, 1877, forty-seven pupils were attending Mr. Lono’s school, and books have been in some demand.

“The missionary has been called upon to act as a peace-maker between the Christian and heathen parties. His residence has been mid-way between the fortifications of the contending parties, and balls have been flying about on every side; but our brother and sister have possessed their souls in patience, and to use his words, they ‘did not run away, but continued to beseech the people to put an end to the war.’ The Christian party were in the ascendancy, and Lono hears from the pagans, that when this war is terminated they will all turn to the Word of God.

“Hopeful things may truly be said of the work on *Tarawa*, where the night has been so long, and where Satan has struggled hard. Mr. Haina, who has labored there, is not an ordained missionary, but Rev. G. Leleo has visited the island occasionally, from *Apaiang*, to assist in the work. In January, 1877, nine were baptized, and forty-two in April, making *fifty-one* admissions to the church last year. He reports many inquirers. Mr. Haina has been assisted by four Gilbert Island teachers.

“At *Apaiang* the young King, Kaiea II., has at length confessed his faith in



Christ, and is now a member of the church. He and his people have adopted a written code of laws. The station report of the Rev. G. Leleo, for *Apaiang*, is full of interest. From the 1st of January, 1877, to the date of his writing, September 18, 1877, fifty persons had been added to the church, and there were many candidates waiting to be received. It may be profitably remembered that there has been no *American* missionary resident in *Apaiang* the past year.

"The progress of the work on *Marakei* is also very cheering. The Hawaiian missionary there, Rev. D. Kanohe, although not one of our best educated men, or best linguists, is being greatly blessed in his labors. He dwells on one of the smallest of the Gilbert Islands, but it has a population of 1,768. During the year, fifty-eight persons have been received to the church on profession. The whole number of church members is now ninety.

"There is not much of special interest from *South Butaritari*, Rev. J. W. Kanoa's station. The many backsliders as yet manifest no disposition to return. No additions to the church are reported.

"Rev. R. Maka in charge of *Kuma* (North Butaritari) and *Makin* had permission from our Board to visit his native land. But as one of his church buildings had been unroofed by a gale he has postponed his visit, wishing to superintend the repairs. This shows a good missionary spirit. None have been received to the church the past year. The number of church members in regular standing is now fifty-five. Maka sends up \$20 in cash as monthly concert contribution, and reports two casks of oil at *Makin*, which the *Morning Star* did not call for."

#### MARSHALL ISLANDS.

Writing from *Ebon*, August 11, 1877, Mr. Whitney says:—

"The war which threatened us is still in the future, and as time goes by we are more and more settled in the conviction that there will be no fighting. But we do not feel secure, as yet, for these chiefs are ever ready to do anything, and are in no degree favorably disposed

towards us and our work. Still they do not oppose us, and their influence is not so powerful as to make it a matter of policy with them to attempt the reëstablishment of heathen worship. The influence of the hostilities has been to draw away from the church many of those we relied most upon. Those who were prominent in work have fallen away, and there has scarcely been a church meeting since last September at which one or more has not been removed from the church."

Writing again October 25, Mr. Whitney is constrained still to report the work as "retrograde rather than advancing." There were 43 pupils in the school. They had printed 2,000 copies, 90,000 pages, of additional hymns for their Hymn Book; 300 copies, 14,100 pages, in continuation of a Geography; 3,000 pages of a Calendar; and 1,200 hymns as Rewards of Merit. There had still been "much bluster, and preparation for fighting," both at *Ebon* and *Jaluit*, but no opening of hostilities. For months the strong west winds had hardly given an opportunity for canoes to pass from *Jaluit* to *Ebon*, and many of the *Ebon* people had expressed the belief that this was the special hand of God, preventing the *Jaluit* people from coming to fight.

#### CAROLINE ISLANDS.

Mr. Rand, writing from *U, Ponape*, reports eight additions to the church there in June, and that the work of the year (up to August) had been encouraging, both in the church and the school. He went to *Ebon* in August, to assist Mr. Whitney for a time, returning to *Ponape* in the *Morning Star*, in November. Touching at stations between *Ebon* and *Ponape*, he found the work at *Kusaie* "in a prosperous condition," as also at *Pingelap*. Eight persons returned with him from that island to enter the school at *Ponape*.

Mr. Logan wrote from *Ponape*, September 24, that with him the year had been one of encouragement. The school had numbered 100 pupils in all, with an average attendance of sixty. Twelve of the pupils had been received to the

church. At Kenan, forty adults and twenty-one children had been baptized, and at Anak twelve adults and five children. The people had re-roofed the church, and in large measure re-roofed his house also. But the high chiefs of the large Jokoits tribe seemed to be going "deeper into wickedness." Mr. Sturges also reports his "home work," on Ponape, as "cheering."

THE MORTLOCK ISLANDS — CONTINUED  
PROGRESS.

Mr. Sturges reports the fifth trip from Ponape to the *Mortlock Islands*, visiting the stations occupied by Ponapean laborers there. He writes:—

"The *Morning Star* left Ponape December 5, 1877, having on board Messrs. Logan and Sturges, two couples of teachers, and two delegates; and on the 8th anchored in the *Lukunor* lagoon. We at once began the delightful work of visiting our foreign churches, — a work holding a very large place in our minds during the year. David came off to us looking so well and happy that we hardly needed to ask after the teachers and the work. All were well, and everything prospering.

"David and Sarah were located at Lukunor in 1874, and have been the only teachers there. They have also worked a small islet on the west end of the lagoon, called Oniop, where a church was organized last year, and a strong desire was expressed for one of the new couples of teachers.

"As soon as the vessel anchored the people gathered on the white beach, and after a little waiting gave our boat such a welcome, in song and clapping of hands, as these Mortlockers alone know how to give. Then came the hearty grasp of hands through the long files of natives, extending along the graveled walk to the church; and now our real work began. A song was sung by Sarah, all the congregation joining; the missionaries and delegates and new teachers talked; then the crowd was dismissed, church members and candidates remaining. The first question asked, was 'How many have died in the two years?' None had died.

'How many of you have returned to the pipe?' Some three or four had done so, but all had repented and been restored. A few cases of falling into sin were brought up, full and public confession was made, and the whole church put into a satisfactory condition for the communion, which was arranged for the next day. Twelve candidates were examined for baptism; and after a protracted and close questioning, were accepted. The next day was the Sabbath, and a high day for the Lukunor people. The large church was crowded, and the best attention was given to all our services. Early Monday morning we were in the boat and off for Oniop, six miles away. There the chief, and the deacons of the church, put in their claim for one of our new teachers, just as they did last year, and it was really affecting to see their earnestness. They were told they must wait till we had seen all the teachers and visited all the churches; and these earnest, interesting people followed us more than a week, going in their canoes through the entire group, till they were told they could have their teacher, which made them very happy. We found the Oniop church in a healthy condition, and twelve adults were baptized.

"We returned to the *Star* in the afternoon in time to go on shore in the evening to dedicate the 'fresco church' at Lukunor, built during the year. It is 40 by 50 feet, and really one of the prettiest and best native structures I ever saw. It is modeled after the old church on Ponape, at Kiti, which was burnt down long years ago; but much more taste and labor are shown in the work. It is all of wood except the roof, which is thatch. The sides and floor are nice planks, worked out of bread-fruit trees, and so smooth and even as to seem as if sawed. All the timbers — posts, arches, rafters, beams — are carved, and of different colors, so that the interior is not unlike a nicely frescoed church at home. After the dedication, the school, arranged in good order at one end of the building, gave us 'Yankee Doodle' in Mortlock style, much to the entertainment of some of our ship's company. After this the

'big feast' was served out, and we went on board to tell the captain that our work at Lukunor was done.

"The captain gave the orders for an early move to the next anchorage, in *Satoan* lagoon, — '*Jatoan*.' In the evening *Opetaiā* came along, and about midnight another canoe, with good *Opetinia*; so that in the morning we had quite a missionary party.

"About noon, December 12th, the *Star* dropped her anchor off the *Ya* station. We were soon met, as at other places, by crowds of loving natives, and had our preliminary meetings, — such as church meeting, and examining twelve candidates for baptism. The next morning we went in the boat to *Jatoan*, where we held the usual meetings, administered the Lord's Supper, and returned in the ship to hold an evening meeting at *Ya*, preparatory to the communion the next morning. Then at noon, we were off over the inland sea, smooth as a mill pond, twenty miles, to our last anchorage, from which we went in a boat to the nearest station *Mor*, two miles, to *Kutu*, seven miles, and to *Etal*, on another lagoon, seven miles away.

"At this centre we spent from Friday till Wednesday, the 19th, when we sailed for *Ponape*. These five days were very busy, and none were ever more delightful. All our teachers but one were together, and we could visit, and consult, and plan, and work to our heart's content. One day we went in the boat, with a fleet of canoes to *Etal*, where *Mojej* (*Moses*) was placed last year to care for the church then organized. There we spent a night, and all express the opinion that the teachers there are both 'number one,' — everything is so orderly and neat.

"The *Etal* church was the one to lose their teacher if we went to a new island, as he was acquainted with the language, and would go to assist one of the new teachers. The people pressed us not to take away *Mojej*. We held a long consultation together that night as to the question of occupying a new center. We were surprised and pleased at the maturity of thought, and the sense of re-

sponsibility manifested by the teachers. We talked and prayed over the matter, and then left it with them to decide whether one of their number should give up his field to go with one of the new teachers to the north. Early in the morning they came on board to tell us it was decided that they should all remain this year on the *Mortlocks*, and it was very pleasant to see what satisfaction this decision gave to the people.

"Here we parted with the chief and his people, who had come from *Juk* (*Chook*, or *Choke*), wanting teachers. He promised to go home, tell his people of the new way, ask them to build a house for God, and look for us some time. *Juk* is west and south from *Hogoleu*, about one hundred miles, is a small island, but near to others with a large population, speaking the *Mortlock* dialect, — a fact greatly rejoicing us, as we shall have a wider field for our *Ponapeans*. It would have been a little more satisfactory if we could have gone on and placed teachers on a new island, but to do so we must have left two thriving infant churches without teachers. As it is, all the seven churches of the *Mortlocks* have 'candlesticks,' and we did not think it best to remove one.

"The questions of location being settled, we went on shore at the *Mor* Church, and ordained *David* as an evangelist. This we had thought of doing before going west, and when we saw him in his prosperous work, and saw how much and how well he had grown, we had no doubt of his call to step up one degree, at least, in the ministry."

#### PINGELAP AND MOKIL.

"We left our teachers all smiling and hopeful, and turned our faces toward *Ponape*. As the winds favored, we made *Pingelap* without calling at *Ponape*. The *Pingelapers* gave us the same hearty, noisy welcome they always do. The teachers, *Manasa* and *Sylva*, are living in the largest 'mission house' in *Micronesia*, looking much like home people. The work is in excellent order. A night and a day there, and the *Star* dropped down to 'pretty *Mokil*,' where are just



the prettiest people and meeting-house in all the ocean. Saturday morning, December 29th, anchored off Ona, at Ponape, — having made the entire round trip in less than three weeks, — the weather perfect, not a squally night, or any other drawback to our pleasure, or our work. As the Hawaiian delegate said of the trip last year, ‘It was just splendid.’”

#### LOOKING FARTHER WEST.

Mr. Logan wrote January 2d, in regard to this trip of the *Star* and the openings west: —

“The work on the Mortlock Islands and at Pingelap has been painted in glowing colors, as you know; but the facts fully bear out what has been written. The Mortlock natives are a very interesting people, — so mild and thoughtful in bearing, and with such pleasant countenances, and so teachable. The work at every station we found encouraging. At Satoan station we found things not so hopeful as at other points, but there was nothing discouraging there. There were additions to each of the churches except the one at Satoan.

“We found at the Mortlocks, also natives of an island quite a distance west of Ruk [Juk?], and they speak the same dialect. It now seems certain that more people speak the Mortlock dialect than the Ponapean. Indeed we should not be surprised if the number were twice as great. I have looked with wonder on the favorable results of the labor of our Ponapean teachers. I think that, thus far, they have accomplished more than the same number of white families would have done. Of course their labor would need to be supplemented, but it can be done from Ponape we think. I am designated to begin the study of that language, and shall enter upon it at once. I have a family from there living with me, with whom I study.

“The people on Pingelap are as earnest in work as ever. Forty-three were received to the church there, making the whole number now alive 272. Not one, I believe, has been excommunicated, and I think there is but one smoker on the island. I asked the teacher’s wife how

many there were in school, and she answered, ‘The whole population.’”

#### Madura Mission — Southern Hindostan.

##### A STATION REPORT — SAD, BUT ENCOURAGING.

MR. NOYES, of Periakulam Station, wrote on the 1st of January: —

“In summing up the results of work at my station for the past year, the terrible famine, which we have passed through, cannot be left out of the account. Its effects have been various, in some cases driving people to destruction and to the neglect of all religion, and in some instances humbling proud hearts and bringing them nearer to God.

“The Christian congregations have been considerably changed as to membership, while the aggregate number of members has not decreased. Many of the old and feeble have died, some have removed to distant places, and a few have gone back to their old religion. On the other hand, we have received about 300 new members, making a net gain of 53. One marked effect of the famine is noticed in the comparatively small number of marriages and births in the congregations. The yearly average of Christian marriages has been about 20, and of births about 60; but in this famine year, there have been only 7 marriages and 20 births in all my congregations, while there have been 191 deaths, which, but for the new accessions, would have decimated our members. The death rate has been four times the usual average, and it is probable that this unusual mortality has been occasioned chiefly by the scarcity of the means of subsistence.

“The regular attendance of the members of the congregations on the means of grace has been greatly interrupted, and systematic religious instruction hindered, so that it could not be expected that admissions to the church would be numerous. Death made its ravages among the members of the church also, and though there have been 39 admissions, by profession and by letter, we have twelve less members in good standing than at

the close of last year. Our schools also have been poorly attended, though better than we had anticipated, the number of boys being 89 less, but of girls 16 more.

“During the last three months of the year the native pastors and myself have been largely engaged in the distribution of the ‘Mansion House Famine Relief’ money, so liberally bestowed by English charity. But up to the middle of September nine itineracies among the heathen had been conducted at this station. In a recent letter to me Pastor Isaac speaks of a very encouraging state of things among the Romanists, large numbers of whom are ready to join our congregations.

“We have occasion for rejoicing that the famine is so nearly over. Already the people have begun to reap small harvests. Pastor Isaac’s people have contributed in tithes, from the first fruits of their lands, about twenty bushels of grain, worth at present prices over thirty rupees. A few other congregations are doing nearly as well. It is encouraging to see that the poor people, who have been reduced to such extremities, in the very beginning of returning plenty, are not unmindful of their Christian obligations.”

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### Maharatta Mission — Western Hindostan.

#### GOOD FRUIT FROM CHASTENING.

MR. BISSELL wrote from Ahmednuggur, February 16: “Yours of December 26th found us out in tents, on a tour of fifteen days to the south of Ahmednuggur. There is great need of this work in the rural districts just now, and it promises important fruit. The chastening has not been in vain. The hearts of many have been humbled and softened. They admit freely that God sent the famine, and that it was a judgment upon them for their idolatry and other sins. Many who have practically given up idolatry for years, are now apparently disgusted with it, and are determined to break loose from the system.

“We spent the last Sabbath of January at Kolgav, and on that day Pastor Gangadéem baptized six adults and seven

children. The adults were new accessions, not connected with our Christian families. Chimaji, the Bible reader in that place, tells me there are others ready to take the final step, and profess Christ. I hope to go out again next week, and meet some of these inquirers, and confirm them in their good purpose. Chimaji has been preaching in these southern districts for twenty years, and he said to me a few days ago, ‘Now the harvest has come, from the seed we have so long been sowing.’ I trust it will prove so.

#### FAITHFUL TO HIS CHRISTIAN CONTRACT.

“This man, during the famine, was offered much higher pay than he was receiving from the mission, by one of the government engineers, who wished him to take a contract on the railroad then being built. Chimaji held up his Testament and replied, ‘I have taken one contract, and that is to preach this gospel as long as I live; and I can take no other.’

“It is a great pleasure to see how his people (Hindus) welcome him wherever he goes, and what confidence they seem to have in him. I hope he may be spared many years, to fulfill his ‘contract,’ and gather the harvest for which he is looking.

#### JOY IN THE WORK — MRS. FAIRBANK.

“I feel it an unspeakable privilege to be back here again, and to be permitted, in renewed health, to resume my labors. The ignorance, stupidity, and indifference of the people are indeed often disheartening; but examples of what the gospel can do for them, as seen in the faithful life and labors of our best Christians, strengthen and encourage us.

“Brother Fairbank will have written you of his and our great sorrow in the sudden death of his wife. But after all, her death, *following such a life*, is a triumph and not a defeat. If we look at the immediate results of her removal, to her family and the mission, we are conscious of great loss; but if we look at the life and death together, we are conscious of possessing a rich treasure, of which nothing can deprive us. Every

such life lives on in its influence, after the Master's call has come. Her earnest, continuous labors have left their impress upon this district, and it cannot be effaced. Her character is embalmed in the memories of our native Christians, and long will they continue to tell to each other the stories of her affectionate sympathy and help, and her devoted efforts for their good."

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### Eastern Turkey Mission.

#### INTELLIGENCE FROM VAN.

A LETTER from Dr. Reynolds, of Van, dated December 26, 1877, but more than three months in reaching Boston, states:—

"Since the excitements caused by the outrages of the Koords, in the spring and early summer, ceased, our city has remained very quiet, and we have had nothing to cause us especial alarm or anxiety.

"Last Friday was observed as a day of fasting and prayer. As the member of the church whose home is in a village two days distant happened to be in the city, we anticipated the January communion, for his sake, and observed it last Sabbath. One young man was admitted to the church, making the seventeenth member. The services on both these days were well attended, and considerable interest was manifest. On Sunday the chapel was crowded to its utmost capacity, nearly one hundred being present. Most of the audience were of a class to be benefited, and considerable responsiveness was manifested on the part of a great many. Two young men who began regular attendance at chapel this fall seem pretty firmly established as Protestants, and for one of them I have some hope that he may be renewed. He is the son of a prominent priest in this city, and of course has met with no small opposition, and will probably be subjected to still more. His father some years ago bought one of our Bibles, but he has kept it shut away from his son, though the latter has often asked for it. Finally the father told him if he would

pay him the price of the book he might have it, and this he has done and now rejoices in its possession.

"We have strong hopes that if we are able to remain in quiet this winter, we may see many souls gathered into the Redeemer's kingdom."

#### INTEREST AT MARDIN—A NEEDY OUT-STATION.

Letters from Mardin are of a later date. Dr. Thom wrote January 21:—

"Our week of prayer was quite encouraging. We had two meetings a day, — one at sunrise, and one two hours before sundown, — and on Friday, three meetings, one at noon. This was observed as a fast day. We also had station prayer-meetings every day in English.

"Yesterday I went out to a village an hour distant, where our pastor had gone to hold communion services. Had a large attendance, an interesting and attentive audience.

"We have a very interesting work opening in a village about two hours from Mardin. A short time ago four of the villagers were imprisoned. The cause I don't know, but from that has sprung up this interest. Some nineteen houses have declared themselves Protestants. And they are, as it were, running after the truth. We have a teacher and a young woman there this winter, and they work night and day. It is 'Come here;' 'Go there;' 'Read to me;' 'Pray with me.' One whom we sent over there last Saturday said, 'It was killing the teachers, — the amount of work they had to do.' Among the Koords it is a great shame for a woman to presume to speak in the presence of men; but the Spirit of God is so striving in the hearts of these people that this young woman can kneel down in the presence of the men and plead for God's blessing upon them. Oh! how much we need means for such places. In that village we have only one little, dark, dingy room, in which the friends at home would not stall their cattle, and it has to answer for church and school, audience room, sitting room, sleeping room, dining room, and kitchen, in



which, if they make a fire, they are sadly smoked. Would to God that He would put it into the heart of some of his servants to lend to the Lord some \$300 or \$400, for the good of this people, to build them a house that would be large enough for their teacher, with a room to meet in for prayer. They are daily calling to us for help. They are ready and willing to do all they can themselves. Money they have none; but of such as they have, they will give, — they will work. But what can we do? As to building, that seems out of the question. Mr. Andrus talks of buying, but where is the money to buy with? Will the Prudential Committee come to our rescue, as they have in many instances before; or is it not in their power?"

#### RELIEF WORK AT ERZROOM.

A letter from Mr. Cole, from Erzroom, dated January 15, was nearly two months in finding its way to Boston. It was written in the midst of the distressing effects of war and siege, and extracts from it will bring to view something of the work to which he then felt called to give himself so earnestly: —

"We have become somewhat accustomed to moving soldiery and booming cannon. Upon the field of battle we have helped to bind up the mangled, bleeding ones, some of them with most ghastly wounds. But even with greater force than these come home to our minds typhus, and this 'Erzroom fever,' as the doctors call it, which are making such havoc in town. The procession of the dead, especially from the hospitals, is something alarming. The door of our little cemetery on the hill turns much on its hinges this winter.

"We should not have remained here had it not seemed to us clearly to be the will of the Lord; and from the important work he has put into our hands it would seem we did not misinterpret his will. I told you, in a previous letter, of our work for humanity, which has lain so near our hearts for these weeks. The Lord has smiled upon this enterprise in a marked way. He has heard our prayers and sent us the means to carry forward what we launched upon

purely as a work of faith. In all, some £200 have come to hand, including that raised here. We now have about 300 families on our list, with some 1,300 souls, to whom we give out bread, flour, and fuel, to the value of some \$75 a week. Our number is increasing from twelve to twenty families a week. At present rates we shall reach the end of our General Relief Fund in about four weeks more. But the Lord is our banker, and we expect that in *some* way, — 'his own way,' — he will have a care for this his work for poor humanity, and come to the rescue, notwithstanding the close siege.

"I wish you could take a stand some day upon our roof and watch the crowd, as they hasten to our door, driven on by the gnawings of hunger and the stinging cold of rigid winter. . . . Oh, how we long to see them pressing in thus for the Bread of Life! We try to cast in a little of the heavenly manna here and there, as we can get opportunity, so that our care shall not be simply for the body. In the early part of the season we were at work for humanity in the hospitals, and not a few Christians could curse us that we were helping the Turks on to their feet, that they might kill them in return. But now all mouths are stopped, as all are equal before us, the only test being their utter destitution. There is no place given to such expressions as 'This is a Christian and that a Mussulman,' etc.

"The effect of this course on the people in town has been remarkable. Even Armenians have been full of commendation of our course; and, *mirabile dictu!* it is said the bishop pronounced blessings on our heads in the church last Sabbath, and held us up as an example, that he might provoke his people to some action in behalf of the poor. At the very outset I wrote him a letter, asking him to coöperate in this work for humanity. He did not then move; but now, goaded on as he has been by his people, from unfavorable comparison with the 'course of those foreigners, who have no blood or race in the matter,' he has been forced to make a show at least of coming to the front. It is pleasant to see these race animosities pass away, and certainly we

see little of them this winter. I wish, — if you could stand such rough treatment, — some kissing your feet, some your coat, some throwing their arms about you, some twitching at your arms, and others crying and begging to be written on the list, etc., — that you would crowd into our distribution room with me a moment. We have a fire, so the poor creatures can get warm, not many of them having any such thing at home. See these Turks, Armenians, and Protestants, crowded into the same room. There sits Miss Nicholson behind the table, between which and a ticket-office sort of railing, one by one pass the poor creatures, giving her a chance to mark their tickets, while three brethren, as assistants, are counting and giving out the bread. . . . How many times we have heard it said, 'But for you we should have starved before now.' They pronounce so many blessings on our heads!

"It does seem to me that Americans should come to the rescue when England is doing so much."

Writing again January 31st, Mr. Cole sent a translation of a warm letter of thanks for his efforts to relieve the suffering, from the Protestants of Erzroom, and stated:—

"We are safe and well at the present time and have good courage for the future. Our heads, hearts, and hands, are much taken up in this work for humanity. We talk of it in our waking and dream of it in sleeping hours."

A note from Mr. Parmelee, from Trebizond, dated February 23d, announced that Mr. Cole was then quite unwell.

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### Central Turkey Mission.

#### FIRST IMPRESSIONS—PROMISE AND NEED.

MR. AND MRS. CHRISTIE sailed from New York in September last, to join the Central Turkey Mission. A letter of much interest has been received from him (dated at Marash, December 31, but long on the way), relating to his first experiences and impressions as he came upon the ground and visited different places, seeing what had been done, the

present openings and calls, and the need of increased missionary force. Want of space in the Herald constrains to the omission of much in the letter that it might otherwise be well to publish,—specially the larger part of our brother's plea for more laborers,—but the spirit of the whole will be gathered from what is given.

#### ENTERING AINTAB IN A STORM.

From Beilan to Aintab the new missionaries had the company of Dr. Bliss of Constantinople, Mr. Byington, and several others. Respecting the arrival at that central station, Mr. Christie writes:—

"Not soon will any of us forget our entry into Aintab on that dark Saturday night. Vast masses of storm-cloud filled all the sky and hung low over the plain; the first gusts of wind and rain were already upon us; we and our animals were thoroughly wearied with the fourteen hours' march that day; and no one could tell how far we were yet from Aintab. Suddenly a bright flash of lightning in the southeast showed us the buildings of the central Turkey College, against the dark background of the clouds beyond, and we knew that rest and shelter were near. There was wonderful cheer to us in the fact that the walls of a *Christian College* were the first to greet our eyes as we approached this center of mission work in our field,—nothing could have been better to give us, wearied as we were, that uplifting of heart in which even the body is rested and refreshed.

"Soon the glimmer of a lantern told of approaching friends, and a moment later President Trowbridge, Professor Besjian, and Dr. Sewny, were greeting us with hearty '*hösh geldens*' and shakes of the hand. Further welcome awaited us from Miss Proctor, Miss Hollister, and Miss Pierce, when we entered the courtyard of the Young Ladies' Seminary."

#### SABBATH-SCHOOLS AND CONGREGATIONS— DR. SCHNEIDER.

"Early the next morning we visited in turn the Sunday-schools of the First and Second Churches. It was an impressive



sight, at each, to look in upon six or seven hundred people, old and young, all seated on the floor, in groups about the several teachers, and engaged busily upon the lesson for the day. In the afternoon a union meeting was held in the First Church, and I was told that the congregation we addressed numbered nearly fifteen hundred. The Oriental way of 'seating' people in church economizes room wonderfully, and obviates all the trouble arising in other parts of the world from 'the choice of pews.' Professor Besjian translated, while Dr. Bliss described the work of Bible distribution in Turkey as it is carried on through the Bible-house at Constantinople. Mr. Byington gave some account of missionary effort among the Bulgarians; and I dwelt on the lessons all — and the Aintab people in particular — may derive from the life and death of Dr. Schneider. This pulpit of the First Church, from which we were speaking, was the one he had so often occupied for the preaching of the Gospel at Aintab. And how deeply seated is the memory of this good man in the hearts of those among whom he ministered so long! You will not wonder that I saw many a wet cheek before me when I described to them the dying missionary, — his worn-out body surrounded by sympathizing friends in Boston, but his mind far away at Aintab, in the midst of his spiritual children and the old, dear work in which the vigor of his manhood had been spent. As I looked upon that vast audience of Christian people, and saw in their faces the unmistakable signs of spiritual and intellectual culture; as I thought of their churches, their schools, their college; and of the many young men and women who are preparing here to be Light-bearers amid the darkness that enshrouds this Turkish Empire, — 'until the day dawn and the day-star arise' in the East; as I thus got a glimpse of the rich fruitage of blessing which 'Father Schneider' was instrumental in procuring for this people, — a fruitage destined to grow larger and larger as the years go by, — I could only repeat to myself, with an emphasis never felt before: '*Blessed* are the dead which die in the Lord; Yea,

saith the Spirit, that they may rest from their labors; and their works do follow them.'

#### THE COLLEGE.

"I saw the sophomores, the highest class as yet in the college, reading English as a class with Professor Besjian, and thought to myself that the faces of several of the young men would attract attention in a sophomore class at Harvard, for the manly intelligence of their expression. These students are exhibiting a praiseworthy spirit of self-reliance in preferring to earn their own support. This they do by work upon the college grounds, the money to pay them being furnished, Mr. Trowbridge tells me, by friends of education in England and America. The institution is beginning nobly, and it stirs one's heart thus to see here in Asia, as in the East and the West of our own land, the Christian College springing up beside the Christian Church; and destined here, as there, we must believe, to nourish, and be nourished by, the Church."

#### OORFA.

"On Monday, November 26th, Miss Proctor, Miss Shattuck, and I left Aintab, and after four days in the saddle, we reached Oorfa, the Edessa of Roman and Ecclesiastical History, and, as I believe, in spite of Professor Rawlinson's arguments to the contrary, that same 'Ur of the Chaldees' from which Abraham went forth to the Promised Land.

"We found a warm welcome from the people among whom Miss Shattuck labored last winter, and the schools she started or strengthened were helped still further by Miss Proctor and herself during the five days of our stay. On the Sabbath I preached in the First Church in the morning, and in the school-room of the Syrian mission in the afternoon. The mission work among the Syrians (of whom there are about 3,000 in the city), is an exceedingly interesting one. A pastor and a teacher, — two earnest and thoroughly evangelical men, — are here contending with very great difficulties, the chief one being the want of a house of worship; but their hearts are cheered by the tokens of God's presence with

his truth which they are commending to their people. The great cry of Oorfa, and all that part of our field east of the Euphrates, is for a missionary to reside among them. It was really touching to see the earnestness with which the people begged us to stay, and it was with an effort that I forced myself to leave them."

#### A PLEA FOR HELP.

"And now, let me open my mind to you freely with regard to the wants of this Central Turkey field, — this little Benjamin among the missions. You know the condition here before I begin to tell it. But I must say I have been *startled* by the sight of it. . . . I fancy I see the sad smile on your face when I tell you, in sober earnest, that we *ought* to have four new men upon the ground here just as soon as they can make the voyage. I know you say 'It is impossible to get them!' Well, I am only giving you a touch of *the burden* I spoke of; and I do hope you will let it come down *heavily* on the young shoulders at Andover and the other seminaries.

"There *ought* to be two missionary *bishops* in the south half of our mission, with headquarters at Aintab. And just look at the cities, Aleppo, Antioch, Oorfa, Adana, Tarsus, each with its cluster of villages at easy distances around it. Take Oorfa for example. It holds 15,000 Armenians and 3,000 Syrians, and it is the natural center of a region comprising the towns of Birijik, Adiaman, Severék, and Germish, with others whose names I have forgotten. In each of these there is a large population accessible to missionary effort. What better thing could any man want, than the privilege of preaching the life-giving Gospel in such a region, — glorious not only for the opportunities and the possibilities it holds out in the present, but also for the sacred and the classic memories with which all that plain of Padan-aram and Osrhoéne is thronged!"

#### AN HOUR OF JOY.

"I must not close this letter without telling you what a thrill of joy and gratitude was ours on hearing of that glorious

work at Providence — the payment of the debt. Dr. Bliss brought the word to Beilan, and I assure you there were bright faces and hearty, joyous, hand-shakings over it in our little group of missionaries, such as told the gladness of our hearts. God bless the gallant leader of the movement, and the men who pressed into the breach after him! And God be thanked for their success in removing from our rear that frowning fortress of the enemy! Now if the churches will only *keep it from ever rising again*, we at the front will fight with redoubled zeal and courage."

### Western Turkey Mission.

#### NEW DOORS OPENING.

MR. DWIGHT, of Constantinople, writing on the 15th of February, presents a cheerful view of present prospects as to missionary influence. He says:—

"Long closed doors are opening, and opportunities of seed-sowing are multiplying. I think all missionaries are finding that the events of these days are giving them constantly new lines of influence. Messrs. Locke and Jenney, at Samokov, binding up wounds of Turkish soldiers in the hospital, have become known and respected by the Turks as never before; and the escape of the city from destruction, which had been ordered, is perhaps due, under God, to their presence in it. At the same time leading Bulgarians of Samokov, who have never before recognized the missionaries, called repeatedly at their houses for comfort and counsel. Everywhere the people look up to the missionaries in just that way. Even the Imam of the mosque near us comes into the Bible House several times a week, to ask 'the truth' as to what is to be next. All these people are drawn to the missionaries for political information, it is true; but missionaries, keenly alive to the opportunities of the crisis, will not readily let them fall back into the old feeling of suspicion. May God give all of us help to use increased influence for increased spiritual results."

## GREEK PUPILS IN THE HOME.

"I presume some one has written to you of the first Greek pupils in the Home. The father is a doctor who has lived near the Home for all these years, and only now ventures to try it. He was terribly afraid of the Bible. 'It is nothing but Bible, Bible, Bible,' he said to an English neighbor. 'Oh, well,' said the Englishwoman, 'the Bible is the foundation, and if you go to the school you will see that they build very well on that foundation. Your girls would not have a Christian education if they were not taught in the Bible as well as in science.' 'It is all very well for you to say that,' answered the doctor. 'The Bible makes the English wise, but it makes Greeks wicked, and I am not going to send my girls to that school.' But the next week the doctor went to the examination of 'that school,' and he surrendered unconditionally, engaging places for his two girls at once."

## PROSPECTS AT SAMOKOV.

Mr. E. E. Bliss also wrote from Constantinople, February 27, saying:—

"Mr. Locke, of Samokov, has just arrived, and himself brought the first news we have had of him for the last six weeks. Mr. Clarke, who went to Samokov last week, carried the first news the brethren there had of the outside world for the last two months. Pastor Hohannes has also come up to-day from Rodosto, which you know has been occupied by the Russians. The report given by these brethren, in regard to the bearing of the Russians, is on the whole very favorable. The general in command at Rodosto is a Lutheran, and in an interview with Pastor H. made many and interested inquiries in regard to the Protestants of Turkey, and readily granted permission for the landing of a box of Russian Scriptures, and for their sale among the soldiers. Trade between this city and Rodosto is not yet free, and as yet little has gone from here except bread and *rum*, and this one box of the bread of life. Mr. Locke also reports favorably of the treatment received by himself and Mr. Jenney from the Russian officials.

The Bulgarians too, learning that sometimes whole regiments of their Russian deliverers are Protestants (Lutherans), are inclined to be more friendly to the Protestants among themselves. Our missionary brethren were enabled, as foreigners and neutrals, to show kindness and good-will to all classes during the critical events attending the change from Turkish to Russian rule, and have thus earned the gratitude and esteem of all; and so far as yet appears, their position is a more assured one than ever before."

## BULGARIAN VENGEANCE—GREEK OUTRAGES.

"We hear, however, I am sorry to say, that the Bulgarians, intoxicated with their new found freedom, are wreaking their vengeance relentlessly upon all Turks who remain, and confiscating the property of all who have fled. It is to be hoped that wiser councils will prevail soon, else they will greatly prejudice their own cause before the world, and seriously compromise the general amelioration of other Christian communities in the Empire.

"Pastor H. says, that in the region outside of Rodosto, the *Greeks* are plundering the villages and pillaging whatever the Circassians and the Bashibozouks have left. Strange that these Christian races, who make such complaints of the doings of the Mohammedans, are so ready to follow their example, and show themselves quite their equals, except that they have thus far lacked the opportunity."

## European Turkey Mission.

## FRIENDLY DEPARTMENT OF TURKS AND RUSSIANS.

MUCH of what is given above from brethren connected with the Western Turkey mission has reference to the European Turkey field. Other and somewhat fuller statements in regard to the same matters have been received, more recently, from brethren connected with the European mission, and extracts from their letters also will be read with great interest. Mr. Byington wrote from Constantinople, February 28, saying:—



“Mr. Locke has just reached here from Samokov. He and Mr. Jenney have manfully held the fort. They appear to have acted with discretion as well as with courage. They have been treated kindly by Russian officers, and have no complaints to make. Brother Clarke obtained from the commanding general in Adrianople a very cordial letter addressed to all the Russian commanding officers in Roumelia. It is true that he went up to distribute aid to the Bulgarians, but they knew who he was, and in this permit he was called an American missionary. Young Mr. Bliss has just returned from a trip to Adrianople. He was treated with great courtesy by the Russian officers. They gave him a pass over the railroad, and also permits for colporters. The commanding officer looked over his list of Bibles and Testaments, and then stamped the list as approved.

“The Bulgarians are quite surprised to find so many Protestants in the Russian army. It is a practical demonstration to them of a very important truth. Protestant services have been held quite regularly in Sistova and Ternova ever since the Russians crossed the Danube, and the Russians have not, so far as I can learn, interfered with them in the least. Some of the Protestant Russian soldiers have attended these services. It is an interesting fact, that when Mr. Bliss took up specimens or samples of Bibles and Testaments to headquarters, in order to get permits for his colporters, the officers purchased them all before he left, and requested that a man be sent there the following day with a larger supply. I mention these facts to show that the officers of the Russian army thus far have shown no spirit of antagonism to American missionaries.”

Mr. Locke, also, of the Samokov station, wrote from Constantinople, March 4, reporting the kind treatment received by Mr. Jenney and himself from Turkish officials while they had authority, and from Russians afterwards. He writes:—

“There were various helps that prepared the way for our being in favor with

the Turks, so that we did not suffer from them. For some weeks before the ‘siege,’ as we call it, began, we had distributed clothing to the refugees—Turkish women and children—so that we were in favor with our city government. We helped the Bulgarians last year and the Turks this year. It was thus evident that we regarded not nations, but fellow-men. We have never been denied a request by the last Turkish Governor of our city, though we were, to be sure, very careful as to what we asked of him.

“Another thing that helped us was the fact that when the Turkish troops (20,000) retreated from Sophia, they found at our house an English doctor and two assistants, from the ‘Stafford House,’ and so, as evidently one with these Englishmen, we had favor.”

#### PERPLEXITIES AND DANGERS.

“When the Turkish troops entered the city they were quartered on the Christians. Fearing that an attempt would be made to occupy our buildings, especially the boarding school building, I called on the first general that came, and subsequently on the general in command (Osman Pasha), who received me very cordially. He listened to my request,—that unless it was really needful the three houses occupied by us, *Americans*, might not be occupied by his soldiery,—and referred me to a colonel who had charge of such matters, with a verbal request to said colonel that he would see that our three houses were not taken for the use of the soldiers. The colonel told me to raise our flag, that he might know which our buildings were. We raised it at once, and it has been up to this day.

“Five times, at least, our city was in danger of destruction. When the Turkish troops left, January 11, the city was fired in five places; but ‘God was on our side,’ as a Turk said to us after one wonderful deliverance.

“At one o’clock, A. M., January 11, the Turks were fleeing, and by daylight all the army was away except stragglers. At three, P. M., the Russians in a body (6,500) came in. Brother Jenney

and I stood at the street gate of my house, right under our flag, and saw them enter, saluting the officers as they passed. On Monday, the 13th of January, a barn was fired by some Cossacks, which was connected with our buildings by a low shed; but, thanks to a favoring Providence, it did us no harm. On Wednesday, the 15th, a detachment of troops with a military governor for the city arrived, and five of his under-officers undertook to force themselves upon us. But we firmly insisted that, as Americans, we did not choose to receive them; and, finally, when they declared that they should take by force what we did not bid them welcome to, we met them by the positive statement, that should they take by force we should at once enter complaint to our minister at Constantinople, and they thought it best to leave, finding other quarters. Such insulting words I never before received from any man. The next day I called on the officer in command, who received me like a gentleman, returned my call, and has ever shown himself to be very well disposed towards us, not only as Americans but as missionaries. With the above exception, we have never received an insult, either from officer or private.

"In no one thing has there been so great a change as in the conduct of the leading men in Samokov, Bulgarians, towards us. On the 13th of January, an hour or so before the news of the armistice came, the general in command sent for two of these leading men, and told them that he should burn the city, ordering them to take their wives and flee. In consternation they came at once to my house, and so it came to pass that these proud men, who have so long despised and opposed and thwarted us in every possible way, humbled themselves to come and consult with us. We could give them no hope, but told them frankly that we supposed the Pasha fully intended to destroy the city before he left. The next day they came again, hoping for news, and finally, on the morning after the flight of the Turks, they offered the command of the city to Brother Jen-

ney, who declined the honor, as a foreigner. The friendly intercourse then began on their part has been kept up.

"By a series of singular circumstances we several times got the news in advance, and were able to communicate it to them; and as we showed a persistent determination to stay by and to protect our property, we seemed to gain in their respect; as we did in their good-will by our friendship towards them.

"Another thing has been of assistance. Through the Russians it became known to the citizens in Samokov that there are many Protestants in Russia, and so it came to appear that to be a Protestant was not so very bad a thing after all."

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### Mission to the Austrian Empire.

#### OBSTACLES AND PROGRESS.

MR. ADAMS wrote from Prague, March 12:—

"Circumstances in Bohemia, the past year, have been such that the sale of Bibles and other books has been almost wholly impossible. The agent of the British and Foreign Bible Society in Bohemia, told me a few days ago that during the last year he had disposed of less than *half* the usual number of Bibles and Testaments. Every possible obstacle is placed in the way of colporters. They are, strictly, only collectors of names, the books to be forwarded afterwards from the store; and at present we are almost obliged to act up to this requirement exactly. One of our colporters had his license taken from him two months ago, on the charge that he had sold. No proof has been found against him, yet his license has not been restored. He is charged with having abused the license, simply visiting people, not with the purpose of disposing of books, but of getting them away from the Roman Catholic church.

"Still, all this oppression cannot and does not stop the work. A funeral of a little child was broken up the other day by the police, who interrupted the friends in the midst of prayer, saying they were allowed only to say 'Our Father.'

“Our friends in Stupitz and the neighboring villages are interrupted every Sabbath in their quiet and perfectly lawful gatherings, sometimes five or six policemen being sent to disperse them. But, in the midst of it all, new ones keep coming out, and the faith of all rather rises than sinks. Our meetings are, taking them all together, larger than ever before. Brother Schubert has just received a reprimand, because, some time last summer, he was present at one of our private gatherings, at my invitation, and spoke to the people. He is told that, since we work with no regard to the interests of the Reformed Church, indeed against it, it cannot be consistent for a pastor of that church to take part in any of our meetings, and he is forbidden to do so in the future.”

#### ENCOURAGEMENT AT BRÜNN.

Writing from Brünn February 1, Mr. Schaffler says:—

“It is just a year since I received the decision of the ministry in Vienna, allowing me to hold meetings again, after an interruption of two years. I rejoice to be able to say that the year has been one of great encouragement and of steady progress. We have been entirely unmolested, though closely watched, and we heard recently that school children had again been warned against us. The Sunday service I have continued to hold as a private one, admitting only by cards of invitation. The result seems to me to justify this course. A lady, who attended our meetings over three years ago, before they were broken up, came again recently for the first time since they were recommenced. ‘Oh!’ said she afterwards, ‘how serious the people were! Very different from three years ago.’ A Jewish lady, who seems to have found Christ as her Saviour, said of the service a couple of weeks since, that she could feel that the Holy Spirit was present. The Spirit has certainly wrought in several hearts.

“Last Sunday over seventy were present besides my family, and on Thursday evenings there are over forty. In the students’ Bible class (Bohemian) are five;

in the men’s Bible class (German) nine or ten. Of the very interesting women’s prayer-meeting, conducted by Mrs. Schaffler, she purposes writing as soon as she can find time.”

#### SORELY PRESSED.

“But if work keeps increasing as it does now, I do not know what will become of us. I must say that it seems to me running a very great risk to leave Brother Adams and me alone, in charge of these two stations. We cannot relieve each other, and can hardly find time to scrawl off the most important messages to each other.”

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#### Western Mexico.

#### PROGRESS AND OPPOSITION.

MR. EDWARDS, writing from Guadalajara February 12, reports that he has secured a larger and more desirable place for holding meetings, as well as a more healthy residence than he had previously occupied, and says:—

“In regard to the work in this city it is advancing very much. The congregation is at least double what it was, without counting those that come and go only from curiosity. Not only the poor people enter to hear the word, but many of the middle class; and many of them go away convinced of the truth of our doctrines. You might hear them discuss in regard to the sermon, the simplicity of our worship, and our firm adherence to the Divine Word; and the majority of them declaring most boldly in our favor. Others are more cautious, but desirous to hear more, while many certainly are very much offended with us. Indeed many hundreds have heard the gospel since we came to our present room that would never enter the other house; and we have won the favor and good-will of scores that either knew nothing of us or were our decided enemies before. My family and I are in danger from the fanatics, because, by this advancement, they have been freshly excited against us, and we have reason to be careful. We are obliged, as yet, to keep men to watch the



room, and I fear it will take a month or two more for the people to calm down. There is no insult they have not offered

us, and to speak plainly, scarcely a falsehood that they have not told of us.

## MISSIONS OF OTHER SOCIETIES.

### BAPTIST MISSIONARY UNION.

THE Sixty-third Annual Report of the Union (1877) presents the following statistical view of its missions:—

#### ASIATIC MISSIONS.

MISSION STATIONS.	Missionaries.	Native Preachers.	Churches.	Baptized.	Members.
<i>Burmah.</i>					
Rangoon . . . . .	22	83	40	306	4,063
Maulmain . . . . .	15	23	18	114	1,201
Tavoy . . . . .	2	18	21	62	1,021
Bassein . . . . .	9	137	84	618	7,300
Henthada . . . . .	4	43	50	107	1,930
Shwaygyeen . . . . .	4	15	21	57	813
Toungoo . . . . .	10	69	135	52	3,565
Thongzai . . . . .	2	4	3	14	244
Prome . . . . .	3	7	4	23	225
Zeegong . . . . .	3	3	4	-	-
	74	402	380	1,353	20,365
<i>Assam.</i>					
Gowahati . . . . .	3	12	1	38	143
Nowgong . . . . .	3	6	1	18	91
Sibsagor . . . . .	3	4	1	11	105
Gowalpara . . . . .	4	10	8	105	488
Tura . . . . .	2	-	-	-	-
Haimoung . . . . .	2	-	1	-	10
	17	32	12	172	842
<i>Teloogoos, India.</i>					
Nellore . . . . .	5	4	2	22	312
Ongole . . . . .	4	30	1	656	3,407
Ramapatam . . . . .	4	10	2	12	1,421
Secunderabad . . . . .	2	4	1	12	27
Kurnool . . . . .	-	-	-	22	-
	15	48	6	724	5,167
<i>Chinese.</i>					
Ningpo . . . . .	7	23	9	12	310
Zoahying . . . . .	2	6	2	7	40
Swatow . . . . .	8	15	2	49	354
Bangkok (Siam) . . . . .	2	9	5	-	317
	19	53	18	68	1,021
<i>Japan.</i>					
Yokohama . . . . .	5	3	1	8	22
Tokio . . . . .	3	3	1	16	20
	8	6	2	24	42

#### EUROPEAN MISSIONS.

Sweden* . . . . .	-	130	240	1,342	11,518
Germany* . . . . .	-	270	116	1,893	23,735
France* . . . . .	-	12	9	32	505
Spain* . . . . .	3	3	3	-	250
Greece* . . . . .	2	-	-	-	-
	5	415	368	3,260	38,008
Grand Total . . . . .	138	956	796	5,604	63,445

\* Carried on entirely by native agencies.

"The figures in the text of the Report are those furnished up to October, 1876; and they have been used, in most cases, in compiling the above table. But later communications from some of the fields bring the statistics up to January, 1877, and these have been inserted in the table. That will account for the difference between the figures of the Report and those in this table."

The receipts of the Union for the year ending March 31, 1877, were (including \$13,053.18 added to its permanent funds) \$238,777.15.

#### PROTESTANT EPISCOPAL BOARD.

THE more important foreign missionary operations of the Protestant Episcopal Church of the United States are in China, Japan, and Western Africa. Something is done also in Greece, Palestine, Hayti, and Mexico. The last report, as abridged in the "Spirit of Missions," does not present a distinct statement of the force employed in the several fields. The number of communicants reported in China (at four stations), is 199, and in Africa, 279. Respecting income and expenses we have this noteworthy statement: "It will be remembered that, in January last, the Foreign Committee, again publishing to the Church their determination not to increase their liabilities until a full measure of relief from financial embarrassment should be experienced, ventured to undertake nothing beyond the sustentation of the work abroad as then established and the payment of a portion of the debt. They asked, for these purposes, for ONE HUNDRED AND FIFTEEN THOUSAND DOLLARS. It is remarkable that, notwithstanding the proceeds from legacies have been exceptionally small, the receipts from all sources this year aggregate ONE HUNDRED AND FOURTEEN THOUSAND NINE HUNDRED AND SEVENTY-SIX DOLLARS AND TWENTY-SEVEN CENTS."

The following "conclusion" of the Report is also well worthy of a place in the

Missionary Herald: "The Foreign committee desire, in closing this Report, to recall to the minds of the members of the Board of Missions, and to emphasize the distinction between the missionary duty of the Christian Church to the heathen at large, and all matters of church extension in the United States, or in countries where the gospel has been taught, however imperfectly. The minister of this church who finds himself on a heathen shore, engaged to teach the gospel to the ignorant pagan who has never heard of CHRIST, is confessedly in a far different position from that of him who is one of several persons endeavoring to attract the members of the Christian community to what each considers the best form of doctrine or service.

"In one Western town, of about twelve hundred people, there are to-day thirteen differing denominations of the common faith. Surely no one can fail to perceive at once the vast difference between the clergyman who represents our Church in this town, and the missionary who finds himself almost alone in the midst of

hundreds of thousands of Chinese or Africans, who are ignorant of the simplest propositions of Christian ethics. The former is engaged in what should be known as church extension. The latter is properly a Missionary, under the great charter of the Church. The distinction between efforts to recall men from the errors of defective organizations, or unbelief, and efforts to call them to knowledge of the first rudiments of the faith, cannot in the judgment of this committee be wisely overlooked. The committee trust to this distinction to arouse the clergy and members of our parishes to a sense of their duty to evangelize the heathen. When it is clearly and positively asserted, they trust to find, by the enlargement of their resources, that the original equality established by the Constitution between the two Committees of the Board will be fully restored.

"Granting willingly all that will be claimed by the friends of church extension in the United States or in Mexico, the committee claim that their own work is paramount."

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## MISCELLANY.

### MEDICAL MISSIONS IN CHINA.

THE following article, taken from the "Messenger and Record" of the Presbyterian Church of England, is equally applicable to the field occupied by the mission of the American Board, even to the appeal with which it closes.

"It is not yet sufficiently understood how wonderful a field of usefulness is presented in China to every true-hearted medical missionary.

"What more desirable opportunity in the interests of Christ's kingdom can a man conceive, than to have gathered around him, in daily hospital life, a company of, say, eighty to a hundred heathen men, from twenty or thirty different cities and villages in the region around; men specially prepared by their peculiar circumstances to give a patient and friendly hearing to the message of glad

tidings? The privilege of general dealing, moreover, with such a company, is enhanced by the opportunity of personal dealing with each of its members. A word to all can be followed up by a word to the individual. Nor is there wanting the stir and interest of constant change. Here is a stream of out-goers healed or helped, who have been brought into daily contact with new views of life in relation to a living and personal God of holiness and love; some, it may be, resolved, though somewhat blindly, never more to worship idols; some with the incorruptible seed of the word of God in their hearts; and, alas! too many with hearts still careless of any such things. There is a stream of in-comers who pass into lively and interested relation to the spiritual truth that is daily proclaimed, with a speed proportioned to the measure of



awakening amongst their countrymen whom they find in the hospital before them. As many as 1,500 souls may thus in one year come under the powerful and prolonged influences and precious teachings of a single mission hospital. Could any man desire a more favorable opportunity of laboring amongst the heathen of China than that which is thus offered to every medical missionary? It is not necessary to mention the other opportunities presented to such a laborer in occasional itinerancies, and in various ways in which he may help forward the spiritual work of his brethren in the pastorate. The conclusions of Dr. Gauld may be unhesitatingly accepted as to the central work of the medical missionary. 'Hospital work,' he says, 'I hold to be the most satisfactory of any, both as regards the benefit done to the bodies and souls of our patients, and as regards the favorable effect produced on the general population of the districts reached by its influence.'

"Nor is it to be forgotten, in estimating the value of a medical missionary's hospital opportunities, that he has to deal not with mendicants who are fed by his bounty, but with men who are supporting themselves, and whose only tie to the hospital is the value of a skill which they cannot obtain at the hands of native doctors. Where the natural tendency is so powerful as it is amongst the Chinese to play the hypocrite and lie, if material gain can be derived from such conduct, it is a great advantage to have the matter of food eliminated from the actual elements of temptation.

"So also it is worth while to remember that the class who are thus reached in the mission hospital are the class who are reached by ordinary evangelistic work, comprising agriculturists, artisans, shopkeepers, and occasionally men of better position.

"Three things are required in the medical missionary: (1) the medical and surgical skill which shall make his presence of real temporal value to the native community; (2) an absorbing desire to use the vantage ground gained by the honest and faithful use of such skill, in

order to the presentation of the gospel message; and (3) a measure of facility in setting forth the truths of the gospel, so as to enable him to fulfill his own desire.

"For the doctor is to be *himself* the center of spiritual work in the medical sphere. The idea of transferring the spiritual work to others, whether ministerial brethren or native assistants, unless indeed that work becomes so large, a very possible thing, as to necessitate the help of others, is a fatal delusion. No other can use his position with the same power, and whatever assistance in spiritual labor he may feel it needful to seek, he himself must be the most eager promoter of and participant in such labors. Experience proves that all such workers have good ground to expect abundant blessing.

"Are there no young Christian doctors amongst our readers whose hearts are warm with love to the Lord Jesus, who are even now accustomed to take such share in Christian work as assures them that they have the power of setting forth with simplicity the great truths of the gospel, and who are ready to accept this glorious calling? No special training is asked of them, nor is it required. Devotion to Christ's cause, professional skill, and the ability to present the gospel to others, are the equipment of the medical missionary. Such men are urgently needed now."

Yes, such men and such women, too, are needed now in China and in Turkey. The results attending the labors of Drs. Osgood, Porter, and Whitney, in China; of Dr. Chester, Mrs. Capron, and the other lady physicians, — Drs. Norris and Ogden, — in India; and of the late Dr. West in Turkey, furnish the most convincing evidence of the value to the missionary cause of earnest, devoted, medical missionaries, and of the abundant opportunities for usefulness afforded them.

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#### A GENEROUS PROPOSAL FOR AFRICA.

To the Treasurer of the A. B. C. F. M.

DEAR SIR, — I am so deeply interested in Major Malan's account of the

hopeful condition and demands of Central Africa that I am anxious that your Board should accede to his wishes and send a mission to that field. Should you alone, or in conjunction with the Presbyterian Board, conclude to establish this mission, I will gladly give five hundred dollars (\$500).

According to the Major's computation this would require but forty-nine like subscriptions, if the American Board should undertake it alone; if in conjunction with the Presbyterian Board, — which seems to me delightful, — then only twenty-four would be required in addition for you.

AN EPISCOPALIAN.

BOSTON, April 10, 1878.

THE SCRIPTURES AT THE EXHIBITION.

THE British and Foreign Bible Society has taken active measures to be prepared for an extensive sale and distribution of the Scriptures at the Paris Exhibition. The "Monthly Reporter" states: "At the last French Exhibition a great work was done. As many as 120,000 Portions were given freely to visitors of various nations; the issues from the depot rose from 240 copies a week to 22,000. Bibles or Testaments were distributed to 6,000 of the police, to 15,000 soldiers and sailors, to all the exhibition *employés*, and to 1,200 Roman Catholic priests who were attracted by curiosity to the Society's kiosk."

AN INTERESTING LEAFLET.

A LEAFLET has been received at the missionary rooms from Rev. H. J. Bruce, of Satara, India, having on the first page Longfellow's Psalm of Life in English, on the second page the same translated into Marathi by Mrs. Bruce, in the Marathi character, on the third the same in English characters, and on the fourth, the same literally retranslated from the Marathi into English, to show the variation of sentiment and idiom. It was printed on a Columbian hand-press, very neatly, by the children of the missionary, and is a literary curiosity.

NORTHWEST AMERICA.

WE take the following from the (English) "Church Missionary Intelligencer:" "The *Times* of November 28th credited the Governor-general of the Dominion of Canada with 'introducing a new world to the knowledge of his countrymen.' In a brilliant speech at Winnipeg, Lord Dufferin had described, in a very striking manner, the 'great Northwest' of British America, and the leading journal's comment upon it is that 'the succession of enormous distances and strange surprises reads more like a voyage to a newly discovered satellite than one to a region hitherto regarded simply as the fag-end of America, and a waste bit of the world.'

"Now this 'new world' is simply the field, or rather a part of the field, of the Church Missionary Society's Northwest America Mission. The country which, says the *Times*, 'looks in the maps a mere wilderness of rivers and lakes, in which life would be intolerable and escape impossible,' is the residence at the present time of fifteen English missionaries of the C. M. S., of whom eleven are married."

A NEW LABORER FOR CHINA.

THE Report of the Board of Missions of the Methodist Protestant Church, dated at "Springfield, Ohio, July 12, 1877," presents an interesting case of voluntary and self-sustained effort for the evangelization of the Chinese, thus:—

"Since my last report an important work has been begun among the heathen who have come to our shores, by a brother whom the Board has recognized and endorsed as a voluntary missionary in the West. Brother David D. Jones, a young man of strong faith, piety, and zeal, came to us, from one of our churches in Pittsburg, asking only that we recognize him as above stated. He asked for no money, but went to find a field among the Chinese in the far West. He reached Evanston, Wyoming Territory, in July last, and in August organized a class of sixteen Chinamen, one of whom was a pagan priest. These men have been constantly under his instruction, and have become

strongly attached to him, and he to them. As they propose soon to return to China, he has decided to go with them, and continue his labors there. The Board has commended him to the confidence of the people among whom he may go, but has not become responsible for his financial support. God seems thus to have opened to us still another door, and is almost thrusting us out to till the foreign field."

FAILURE OF ROMISH MISSIONS IN WESTERN AFRICA.

AN editorial article in the December number of the "Missionary," the organ of the Southern Presbyterian Board, written, it is presumed, by Dr. John Leighton Wilson, formerly a missionary of the American Board in Western Africa, makes the following noteworthy statement in regard to former missions of the Roman Catholics in that land:—

"Two and a half centuries ago the Roman Catholic Church covered all the country around the mouth of the Congo with their missions, and this whole region was regarded as professing the Catholic religion. They never, however, penetrated the interior to the distance of more than fifty or sixty miles, and seem to have known very little about the regions beyond. All traces of this religion, as the writer knows from personal observation, have long since disappeared, and the present inhabitants have scarcely any knowledge that this religion once prevailed among their ancestors. The reasons of the disappearance of Romanism are very obvious. The people were never taught to read—the language was not studied by the missionaries, nor was it even reduced to writing—so that the people never had the word God in their vernacular language. More than this, Paganism was never exterminated or displaced, but amalgamated with the Romanism that was tendered them. During the day, while the priests were present, they were zealous Catholics, but the night was devoted to the celebration of their native pagan rites. Better and more permanent results may be anticipated from the introduction of a pure

gospel; and the sooner the missionaries are on the ground the better for the cause of evangelical religion."

MISSIONARY STATISTICS OF FUKIEN PROVINCE, CHINA.

MR. WOODIN, of the Foochow mission, has prepared a table presenting the statistics of Protestant missions in the Fukien Province, embracing Amoy, Foochow, and the island of Formosa. The summary shows 8 missions (three at Amoy—by the London Missionary Society, the Reformed (Dutch) Church of America, and the Presbyterian Church of England; three at Foochow,—by the American Board, the American Methodist Episcopal Church, and the English Church Missionary Society; and two in Formosa,—by the Presbyterian Church of England, and the Presbyterian Church of Canada); 11 stations; 177 out-stations; 173 churches; 5,247 communicants; 23 ordained native preachers; 256 assistant native preachers; 115 church buildings; 179 chapels and other preaching places; 8 theological schools, with 98 students; 632 boys and 567 girls in other schools; \$5,177 contributed by native Christians, for various purposes, during the year.

GLEANINGS.

— Still they come. An English friend of the Church Missionary Society has just promised \$20,000 toward an additional sum of \$50,000 required for the new Central African mission on Lake Nyanza. A few such given to the American Board would enable American Christians to take part in the new efforts for the evangelization of Africa.

— The anniversary of the English Wesleyan Missionary Society was announced to be held in Exeter Hall, London, Monday, April 29. On the previous day, Sunday, notice was given of no less than 220 services, sermons, or addresses in behalf of the Society, at 106 different chapels in London. Four special sermons were also announced for different days during the previous week.



## DEATH.

At Erzroom, Turkey, November 24, 1877, Albert Royal, son of Rev. R.

M. and Mrs. Lizzie Cole, aged three years and eleven months. These parents buried a younger child in October, and were thus a second time sadly afflicted.

## OFFERINGS FOR THE DEBT.

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 3D.

MAINE.		CONNECTICUT.	
Brunswick, A friend,	1 00	Gilead, Rev. J. A. Marck,	10 00
Gray, Rev. E. Bean,	5 00		
	6 00		
NEW HAMPSHIRE.		NEW YORK.	
Portsmouth, Rev. James W. Hubbell,	25 00	Ironville, Rev. A. T. Clarke,	5 00
		New York, William E. Dodge, bal- ance,	2,500 00—2,505 00
VERMONT.		Received for the "Debt," in March, Previously acknowledged (see April "Herald"),	2,554 00 50,179 73
Springfield, Mrs. Mary Woodbury,	1 00		\$52,733 73
MASSACHUSETTS.			
Haverhill, Rev. Henry E. Barnes,	5 00		
RHODE ISLAND.			
Providence, Cash sent in,	2 00		

## DONATIONS RECEIVED IN MARCH.

MAINE.		CONNECTICUT.	
Cumberland county.		Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Auburn, High St. ch. and so.,	146 32	Lyndonville, Cong. ch. m. c.	2 25
Gorham, Cong. ch. and so.	7 53	Lower Waterford, Cong. ch. and so. 44.78; M. H. Wells, 23.54;	68 32
North Yarmouth Cong. ch. and so.	4 00	St. Johnsbury, South Cong. ch. and so.	216 84—287 41
Portland, St. Lawrence St. ch. and so. 8.10; State St. ch. special, 1;	9 10	Chittenden county.	
Yarmouth, 1st Parish ch. 77.50; Central ch. and so. 10;	87 50—254 45	Burlington, 3d Cong. ch. and so.	51 19
Kennebec county.		Richmond, Mrs. J. N. Greene,	1 00—52 19
Waterville Cong. ch. by Dea. Page,	10 00	Franklin co. Aux. Soc. C. B. Swift, Tr.	
Lincoln and Sagadahoc counties.		St. Albans, A friend,	5 00
Newcastle, 2d Cong. ch. and so.	19 30	Orange county.	
Somerset county.		Fairlee, A friend, 1; A friend, 1;	2 00
Skowhegan, Cong. ch. and so.	18 00	Orleans county.	
Washington county.		Brownington, A friend,	10 00
Machias, Centre St. ch. and so.	7 88	Newport, Cong. ch. and so.	15 00—25 00
	309 63	Rutland county.	
NEW HAMPSHIRE.		Wallingford, Cong. ch. and so.	45 25
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Washington county, Aux. Soc. G. W. Scott, Tr.	
Keene, 1st Cong. ch. and so.	33 96	Montgomery, Mary A. Paine,	90
Rindge, Cong. ch. and so.	7 67—41 63	Windham county, Aux. Soc. C. F. Thompson, Tr.	
Grafton county.		Brattleboro, Cen. Cong. ch. and so. m. c.	70 05
Plymouth, Cong. ch. and so. m. c.	6 09	Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	15 77
West Lebanon, Cong. ch. and so.	50 00—56 09	Norwich, Cong. ch. and so.	
Hillsboro co. Conf. of Ch's. George Swain, Tr.		Springfield, Cong. ch. and so. 65.8;	669 00
Francestown, Y. M. C. Assoc'n	5 00	Liucoln Whitcomb, 11;	9 60—694 37,
Mont Vernon, Cong. ch. and so.	16 00	Woodstock, 1st Cong. ch. and so.	1,220 37
Nashua, Olive St. ch. and so.	23 75—44 75	<i>Legacies.</i> — Rutland, Mrs. Harriet Mead Porter, by Henry W. Porter, Ex'r,	334 45
Merrimac county, Aux. Society.		St. Johnsbury, Luke Speucer, by L. G. Spencer, Ex'r,	50 00—334 45
Concord, 1st Cong. ch. and so. to const. JOHN P. JEWELL and SUSAN R. MOULTON, H. M.	200 75		1,604 82
Peimbroke, Cong. ch. and so.	34 20—234 95	MASSACHUSETTS.	
Rockingham county.		Barnstable county.	
Atkinson, Cong. ch. and so.	34 00	Falmouth, 1st Cong. ch. and so. m. c.	41 30
Hampton, Cong. ch. and so.	22 30	Berkshire county.	
Raymond, Mrs. J. T. Dudley,	4 00—60 20	North Adams, Cong. ch. and so.	27 68
Stratford county.		Pittsfield, "Marsh,"	20 00—47 68
Durham, Cong. ch. and so.	38 50	Bristol county.	
Laconia, Rev. J. E. Fullerton and wife,	20 25—58 75	Berkley, Cong. ch. Thomas Dean, 10; do. Ebenezer Dean, 5;	15 00
Sullivan county. Aux. Soc. N. W. Goddard, Tr.		Norton, Triu. ch. and so.	5 50
Claremont Cong. ch. and so.	82 09	Taunton, Union ch. and so.	25 74—46 24
	578 56		
VERMONT.			
Bennington county.			
Bennington, 2d Cong. ch. and so.	38 20		



Essex county.	
Andover, West Cong. ch. and so.	40 56
Lawrence, Lawrence St. ch. and so.	60 00
— A friend,	40 00—140 56
Essex county, North.	
Bradford, Mr. and Mrs. Warren Ordway, to const. Miss EMMA MERRILL, H. M.	100 00
Rowley, Mr. and Mrs. J. Lambert,	5 00—106 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so.	3 67
Marblehead, 1st Cong. ch. and so. m. c.	20 00
Gloucester, Ev. Cong. ch. and so.	11 29
Peabody, A friend,	30 00—64 96
Franklin co. Aux. Soc. William F. Root, Tr.	
Shelburne Falls, E. Maynard,	20 00
Sunderland, Cong. ch. and so.	60 00
Warwick, Hon. member,	1 00—81 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chester, A friend,	10 00
Chicopee, 2d Cong. ch. and so.	22 45
Mouson, Mrs. D. N. Coburn, 10; Miss Mary L. Coburn, 5;	15 00
Palmer, 2 Cong. ch. and so.	6 63
Springfield, 1st Cong. ch. and so.	1,068 21
68.21; C. M. 1,000;	17 00
Three Rivers, Union Ev. ch.	10 00
Westfield, M. M. R.	16 00—1,165 29
West Springfield, 1st Cong. ch. and so.	
Hampshire county, Aux. Society.	
East Hampton, 1st Cong. ch. and so.	80 52
Enfield, Cong. ch. and so. to const. HENRY KOEPEK, H. M.	100 00
Hadley, Russell ch. and so. m. c.	17 23
Haydenville, Cong. ch. and so.	15 63
Prescott, 1st Cong. ch. and so.	7 40
South Amherst, Cong. ch. and so.	10 00
Williamsburgh Cong. ch. and so.	22 00—252 78
Middlesex county.	
Concord, Trin. Cong. ch. and so.	18 00
Newton Centre, 1st Cong. ch. and so.	62 13
Somerville, Franklin St. ch. and so.	10 68
Sudbury, Union Ev. Soc.	45 00
Woburn, Cash,	2 00—137 81
Middlesex Union.	
Leominster, Sumner Haynes,	10 00
Littleton, A friend,	25 54
North Leominster, Cong. ch. of Christ,	
Christ,	16 09
Townsend Harbor, Cong. ch. and so.	19 25—70 88
Norfolk county.	
Braintree, 1st Cong. ch. and so.	14 50
Brookline, Harvard Cong. ch. and so.	334 14
Dover, Cong. ch. and so.	3 00
East Medway, Cong. ch. and so. m. c.	4 22
South Braintree, Mrs. Ann M. Thayer,	4 00
South Weymouth, Union Cong. ch. and so. to const. ORIN B. BATES, H. M. 100; 2d Cong. ch. and so. 55;	155 00
West Medway, A friend	4 00—518 86
Old Colony Auxiliary.	
Fairhaven, 1st Cong. ch. and so.	15 00
Lakeville, Cong. ch. and congregation,	41 00—56 00
Plymouth county.	
Marshfield, 1st Cong. ch. and so.	71 86
Rockland, Cong. ch. and so.	93 00
South Abington, Cong. ch. and so.	30 79—195 65
Suffolk county.	
Boston, Old South ch. 3,150; do. for Papal Lands, 169.33; Shawmut ch. 1,250; Park St. ch. 259; Phillips ch. 365.03; Highland ch. 130.38; do. m. c. 8.97; Eliot ch. 144.19; Immanuel ch. 15; Trinity ch. (Neponset), 6.27; A friend, 500; "Cash March," 150; George H. Fogg, 20;	6,228 22
Chelsea, 1st Cong. ch. and so.	57 86—6,286 08

Worcester co. Central Asso'n, E. H. Sanford, Tr.	
Auburn, Cong. ch. and so.	36 25
Princeton, Simeon Clark,	90
Webster, 1st Cong. ch. and so.	25 00
West Boylston, Cong. ch. and so.	15 00
Worcester, Mrs. Sarah Aldrich, 30; Mrs. Levina Trask, 5.00;	35 00—112 15
	9,322 24

Legacies.— Boston, Mrs. Charles Scudder, by Charles W. Scudder, Ex'r, for the work at Periaculam, Madura Mission,		400 00
Groveland, Sarah Tuttle, by Langdon S. Ward, Ex'r, in part,	2,230 65	
Middleton, Mrs. Catherine Merriam Wilkins, by Francis P. Merriam, Ex'r,	250 00—2,880 65	
	12,202 89	

## RHODE ISLAND.

Little Compton, Cong. ch. and so.	50 30
Slatersville, Cong. ch. and so. 65.25, m. c. 46;	111 25—161 55

## CONNECTICUT.

Fairfield county.		
Bethel, Cong. ch. and so.	24 83	
Bridgefield, Cong. ch. and so.	18 01—42 84	
Hartford county. E. W. Parsons, Tr.		
Collinsville, Cong. ch. and so.	6 90	
East Hartford, Cong. ch. and so.	23 00	
East Windsor, 1st Cong. ch. and so.	40 00	
Enfield, 1st Cong. ch. and so. 57.72; An old friend, 10.;	67 72	
Glastenbury, Cong. ch. and so.	661 07	
Hartford, Park ch. and so. 55.79; A member of Asylum Hill ch. 80;	85 79	
Kensington, Cong. ch. and so.	5 00	
New Britain, South Cong. ch. and so.	20 00	
South Glastenbury, Cong. ch. and so. 10.06; Rev. S. J. Elliott, 6.45;	16 51	
West Hartford, Cong. ch. and so. 160; In memoriam, 10;	170 00—1,095 99	
Litchfield co. G. C. Woodruff, Tr.		
Bridgewater, Cong. ch. and so.	15 30	
Hartwinton, Cong. ch. and so.	31 93	
Lakeville, Village Prayer-Meeting,	6 15	
Plymouth, Cong. ch. and so.	31 00	
Warren, 1st Cong. ch. and so.	26 50—110 88	
Middlesex co. E. C. Hungerford, Tr.		
Clinton, Cong. ch. and so.	50 75	
East Haddam, 1st Cong. ch. and so.	77 21	
Middletown, 1st Cong. ch. and so.	69 55	
Old Saybrook, Cong. ch. and so.	21 04—218 55	
New Haven co. F. T. Jarman, Agent.		
Meriden, 1st Cong. ch. and so. 72.90; Center Cong. ch. and so. 31;	103 90	
Middlebury, Cong. ch. and so.	58 41	
New Haven, 1st ch. m. c. 12.79; North ch. m. c. 6.50; do. G. P. Marvin, 10;	29 29	
South Meriden, Cong. ch. and so.	10 34	
Waterbury, A friend,	100 00	
Wolcott, Cong. ch. and so.	6 00—307 94	
Tolland county. E. C. Chapman, Tr.		
Talcottville, Cong. ch. and so., to const. Rev. CHARLES GRISWOLD, G. M. GRISWOLD, and W. S. GAMMONS, H. M.	254 50	
Windham county.		
Chaplin, Cong. ch. and so., to const. E. W. DAY, H. M.	125 35	
Thompson, Cong. ch. and so.	116 58	
Windham, Cong. ch. and so.	24 33—276 26	
	2,306 96	
Legacies.— Harwinton, Sarah B. Hayes, by S. J. Logan, Ex'r,		70 00
Putoam, Chaodler A. Spalding, by Emily Spalding and Calvin D. Williams, Ex'rs,	1,046 62—1,116 62	
	3,423 58	

## NEW YORK

Batavia, Mrs. A. D. Lord,	15 00
Brooklyn, G. T. Clark,	10 00

Crown Point, Mrs. Loranie H. Page,	25 00
Harpersfield, Mr. and Mrs. J. Hubbard,	2 00
Java, A friend,	20 00
Lafayette, Thomas Danforth,	2 00
Malone, 1st Cong. ch. and so.	46 88
New York, Broadway Tabernacle ch.	
H L. Clapp, 100; P. Milsbaugh, 5;	105 00
Oxford, Associated Presb. ch.	34 41
Palmyra, Emeline Pettit, 10; George G. Jesup, 1;	11 00
Rochester, Mrs. C. Dewey,	25 00
Spencerport, Mrs. Mary A. Dyer,	5 00
Syracuse, George H. Thomas, with other dona. to const. SARAH THOMAS H. M.	10 00
Watertown, Miss P. F. Hubbard,	1 00
West Point, Rev. John Forsyth,	50 00—362 29

Legacies. — Delhi, Miss Zeruah Dennis, by James K. Penfield, Ex'r,

940 00

1,302 29

## NEW JERSEY.

Chester, 1st Cong. ch. and so.	14 20
Newark, Belleville Ave. Cong. ch. 64; C. S. Haines, for the Indians, 40;	104 00
Orange, E. A. M.	2 00—120 20

## PENNSYLVANIA.

Brady's Bend, Welsh Cong. ch. and so.	4 00
Philadelphia, Central Cong. ch. m. c. 15.77; "Dundee," 50; Miss T. Bayard, Germantown, 50;	115 77—119 77

## MARYLAND.

Baltimore, C. W. Ridgely,	7 80
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## GEORGIA.

Macon, 1st Cong. ch. and so.	1 35
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## KENTUCKY.

Berea, Cong. ch. and so.	7 40
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## OHIO.

Brookfield, Welsh Cong. ch. and so.	21 00
Cleveland, Heights Cong. ch. and so.	50 00
Delaware, Rev. John H. Jones, to const. Rev. H. E. THOMAS, D. D., Rev. E. W. JONES, and Rev. T. C. EDWARDS, H. M.	150 00
Kinsman, Cong. Presb. ch.	43 00
Paddy's Run, Cong. ch. and so.	23 50
Springfield, Miss Maria Hipkins,	2 00—289 50

## ILLINOIS.

Atkinson, Cong. ch. and so.	23 00
Chicago, New England ch. m. c.	9 48
Farmington, 1st Cong. ch. and so.	83 02
Galesburg, 1st Ch. of Christ,	70 00
Highland, French Evan. ch., for Japan,	10 00
Hinsdale, Cong. ch. and so.	6 83
Lamoille, Cong. ch. and so.	3 65
Oak Park, "Pilgrim,"	10 00
Ottawa, 1st Cong. ch. and so.	14 09
Quincy, L. Kingman,	5 00
Stillman Valley, Cong. ch. and so.	12 39
Sycamore, 1st Cong. ch. and so.	62 06
Woodstock, Cong. ch. and so.	21 85—331 37

Legacies. — Crystal Lake, Simon S. Gates, by William D. Gates, Ex'r, 1,500 + Interest, 473.62 = 1,973 62  
Mendon, Jireh Platt, by Rev. Henry D. Platt, Ex'r, 346 53—2,320 15

2,651 52

## MICHIGAN.

Columbus, Cong. ch. and so.	10 41
Leland, Rev. George Thompson,	1 00
Richmond, Cong. ch. and so.	11 41
Salem, Cong. ch. and so.	6 00
Whitehall, Cong. ch. and so.	11 48—40 30

Legacies. — Port Huron, Mrs. Mary Jane Sweetser, by J. P. Sanborn, Ex'r and Trustee,

750 00

793 30

## MISSOURI.

Kidder, S. C. Coult,	5 00
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## MINNESOTA.

Afton, Cong. ch. and so.	10 00
Belgrade, Union ch. and so.	3 00
Marine, Cong. ch. and so.	7 63
Minneapolis, Plymouth ch. and so.	23 07
Providence, Cong. ch. and so.	2 00—45 70

## IOWA.

Gilman, Cong. ch. and so.	3 12
Grundy Centre, Cong. ch. and so.	4 30
Holland, A friend,	2 70
Le Mars, Cong. ch. and so.	25 60
Manchester, Cong. ch. and so.	22 00
Vienna, Cong. ch. and so.	3 00—60 72

## WISCONSIN.

Anamosa, Cong. ch. and so.	19 17
Belmond, Rev. J. D. Sands,	1 00
Beloit, 1st Cong. ch. and so.	172 93
Fox Lake, Cong. ch. and so.	12 00
Janesville, 1st Cong. ch. and so., to const. Rev. T. P. SAWIN, JR., H. M.	56 46
Milwaukee, Hanover St. ch. and so.	2 84
Racine, Welsh Cong. ch. and so.	15 23
River Falls, Cong. ch. and so.	20 94
Rosendale, Welsh Cong. ch. and so.	12 43—313 05

## KANSAS.

Carbondale, Cong. ch. and so.	3 25
Leavenworth, 1st Cong. ch. and so.	19 65
Reno Center, Cong. ch. and so.	2 48
White City, Cong. ch. and so.	6 30—31 68

## CALIFORNIA.

Oakland, 1st Cong. ch. and so.	45 45
Santa Cruz, Cong. ch. and so.	10 10
San Francisco, 3d Cong. ch. and so.	19 03—74 58

## COLORADO.

Denver, J. H. Learned,	10 00
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## DAKOTA TERRITORY.

Fort Berthold, Rev. C. L. Hall,	10 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Mahratta, Gov., Sir Richard Temple, 50;	
Narayan Balkrishna, 10; Dr. Nolan, 2.50;	62 50
Turkey, Harpoot, A thank-offering from H. N. B.	25 00

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.	
For several missions, in part,	6,053 96
For support of Mrs. Bond, European Turkey, 400; Special Grant for do. 100; for laundry at Santee Agency, 100;	600 00—6,653 96

## MISSION SCHOOL ENTERPRISE.

VERMONT. — Rutland, Cong. s. s. 61.39; St. Johnsbury, South Cong. s. s., for Normal School at Harpoot, 73.75;	136 14
MASSACHUSETTS. — Fitchburg, Calv. Cong. s. s., for Mr. Ilume's school, India, 40; Lakeville, Precinct Cong. s. s. 15;	55 00
NEW YORK. — Oswego, Cong. s. s., for Mr. Parmelee's work, 15.31; Prospect, Cong. s. s. 5;	20 31
ILLINOIS. — Princeton, Cong. s. s.	5 00
WISCONSIN. — Koshkonong, Cong. s. s.	7 00

Donations received in March,	22,693 93
" for the Debt, in March,	2,554 00

Legacies received in March,	25,247 93
	8,391 87

\$33,639 80

Total, from Sept. 1st, 1877, to March 31st, 1878, \$261,739.84



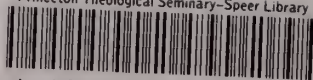
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